THVNDERBOLT OF GODS WRATH

AGAINST HARD-HEARTED and stiffe-necked sinners, or an Abridgement of the Theater of Gods fearefull iudgements executed vpon notorious sinners.

Esay, 9.13.14.15.16.17.18.&c.

For the people turneth not vnto him that smiteth them: neither doe they seeke the Lord of hosts, therefore will the Lord cut off from Israel, head and taile, branch and rush in one day.

Math. 3. 8.9.10.

Bring forth therefore fruites worthy amendment of life, and thinke not to say with your selues we haue Abraham to our father, for I say vnto you that God is able of these stones to raise vp children vnto Abraham, &c.

Hosea.5. 15. & 6. 1.2.3.&c.

I will goe and returne to my place, till they acknowledge their fault, and seeke me: in their affliction they will seeke me diligently. Come and let vs returne vnto the Lord, for he hath spoiled, and he will heale vs &c.

LONDON,
Printed by *W. L.* by the Assignement of *Adam Islip*,
for *Thomas Panier* 1618.

THE THVNDERBOLT OF GODS WRATH AGAINST HARD-HEARTED and ſtiffe-necked ſinners, or an Abridgement of the Theater of Gods fearefull iudgements executed vpon notorious ſinners.

Eſay. 9.13.14.15.16.17.18. &c.

For the people turneth not vnto him that ſmiteth them: neither doe they ſeeke the Lord of hoſts, therefore will the Lord cut off from Iſrael, head and taile, branch and ruſh in one day.

Math. 3.8.9.10.

Bring forth therefore fruites worthy amendment of life, and thinke not to ſay with your ſelues we haue Abraham to our father, for I ſay vnto you that God is able of theſe ſtones to raiſe vp children vnto Abraham, &c.

Hoſea. 5. 15. & 6. 1.2.3. &c.

I will goe and returne to my place, till they acknowledge their faults, and ſeeke me: in their affliction they will ſeeke me diligently. Come and let vs returne vnto the Lord, for he hath ſpoiled, and he will heale vs &c.

LONDON,

Printed by *W. I.* by the Aſſignement of *Adam Iſlip*, for *Thomas Panier* 1618.

MVSEVM
BRITAN
NICVM

TO THE RIGHT WORSHIPFVLL AND WORTHY KNIGHTS

Sir Vincent Corbet, Sir Francis Newport, Sir Thomas Smith, Sir Richard Lea, Sir Richard Hussey, Sir Andrew Corbet, Sir William Bowyer, and to their religious Ladies,

ALSO

TO THE WORSHIPFVLL MY DEARLY BELOVED IN THE LORD: ANTHONIE Kinnersly, Thomas Rudiard, and William Milward Esquires: and to their affected wiues, grace, mercy, and peace, by Iesus Christ our Sauiour.

HOlde me excused (*Right Worshipfull*) *I pray you, if I faile in the right placing of you in this my Epistle: seeing I am ignorant therein, and seeing also vnfained loue (vnto you all) moues me to take this boldnes on me, to offer so poore a labour vnto so worthy men as your selues, and furthermore whatsoeuer shall be herein committed or omitted, otherwise then beseemeth, let this old saying be remembred:* Say thou loueſt me, ſay what thou wilt, I care not. *Not long agoe being requested by a freind (that might haue commanded me) I wrote a short treatise against idle and vaine stage-plaies, lascinious and vnchast (mixt) dauncings, with diuers other abuses being common: as the horrible profanation of the Lords Saboth and such like sins,*

slenderly and slightly regarded of those, whom the Lord hath put in place and authoritie to punish such greiuous sinnes, for the which they shalbe sure to be called to a strict account one day. Which worke being finished & deliuered to that worthy man: I bethought me of this little peece of worke, which I doe heere (with an vnfained heart) offer vnto you, hoping you will receiue it with like affection: The booke which is here abridged was written by a worthy seruãt of God, which being somewhat long, I thought it very necessary & profitable to be made shorter and playner that it might be read of you (and of such of your friends as you please) with more delight. When I had ended it, I was much troubled on the one side, considering how much I was bound vnto you for many kindnesses, and how vnable to shew my selfe in some measure thankefull, except in this kinde: and on the other side, how vnworthy a recompence this poore mite was to be bestowed on so worthy men as your selues: yet at length I brake through all the doubts, and gathered courage, when I called to minde how courteous & louing you were to your wel-wishing freindes: and also what good you might doe by imparting the same priuately to your good freinds, especially to such as are vainly giuen (as there are too many) that they might by their priuate vse thereof, make a publique benefit to them and theirs. And so by your good meanes much good might come to many a poore soule; now ouerwhelmed with the heauy burden of loathsome sinnes: which they can neither feele, nor find out by reason of the palpable ignorance and senselesse blindnesse that is in them, for whom many ministers and magistrates are guiltie. And for your parts, to whom I commend this poore labour of mine: I doubt not (at all) but it wilbe a shrill watch-bell daylie in your eares to waken and stirre you vp more carefully to looke vnto the weightie and burdensome charge that lyeth vpon you, as you are publique

magistrates

magistrates, and also to your private duties as you are masters of families: in both which callings you are most deeply bound to be carefull by the holy example of godly Abraham Gen. 18. 19. And also of the Princely Prophet Dauid. Psal. 101: yea and by the fearefull example of Eli. 1 Sam. 3. 14. Remember I beseech you these blessed fathers whose good examples euery man of God ought to follow, least the fearefull end of father Elie fall vpon them for their contempt. We see, many can let sinne goe vnpunished, yet God, that can behold noe vncleane thing, Hab. 1. 13. will surely take vengeance in time, both on the sinner, and on him that neglecteth to punish the same. And further, note well (right worshipfull and Christian gentlemen) that if the iust God who hates iniquitie, and will not iustifie the vngodly, would not spare such as good King Dauid a man after his owne heart, nor good father Elie that had gouerned Israel fortie yeares, when they had sinned against him, much lesse will he spare any that liues vpon earth, in these sinfull daies. Dauid saith, that the word of God, is a lanterne to his feete, and a light vnto his paths. Psal. 119: 105. 106. must they not needes stumble then, that lacke this blessed light: but blessed be our most gratious God for it. Finallie as I haue made speciall choise of you (amongst many of my chiefest friends, to whom I am greatly bounde,) to make you partakers of this small mite. So I do humblie intreate you, if you please, diligentlie to peruse this little booke with desire to profit by reading; it will stead you more, to bring a hatred and lothing of sinne, then any booke, that euer you read, of the like subiect: yea or of any other except the booke of all bookes, which is without comparison, euen the holy bible; my reason for this is, that it is so full of terror against both the doer, and sufferer of sinne, that it will make any Christian heart to feare, and tremble: for feare, you may find many wonderfull and vn-

wonted.

wonted iudgements, not only against wicked sinners, but also against such as haue bin fauourers of sinne: yea, and here you may see how fearefully the enemies of religion, and religious people, haue bin by Gods heauie hand plagued. And thus, not doubting, but you will kinaly accept my good meaning herein, and also make a benefit of my paines referring all other circumstances to your wise & godly considerations, I do here abruptly conclude, beseeching the eternall God, the giuer of euery good and perfect gift, to blesse you throughout in your bodies in your soules, and in euery thing that you shall in the feare of God take in hand, or goe about, and that you may passe your pilgrimage here on earth in the true feare of the diuine maiestie, that your part may be in the tree of eternall life. Reuel.22.14. *That you may haue a happie end, and so a ioyfull resurrection, through Iesus Christ, the author and finisher of our faith. To whom, with the father, and the holy spirit, be all honour, glorie, praise, and thanksgiuing, for euer, and euer, to which blessed, and most glorious Trinity, I do heartilie commend you with all, that belong vnto you &c.*

Vtoxiter Sept 10. Anno Domini. 1615.

Your Worships in the Lord, to be commanded, during vncertaine breath.

EDM. RVDIERDE.

THE TABLE OF THE PRINCIPALL matters in this Booke.

THe greateſt number of people full of wickednes. lib.1.cap.1.
The cauſe of ſuch great wickednes in theſe our dayes. l.1.c.2.
The fearefull eſtate of great men, that will not be reproued. l.1.c.3.
The mightieſt Monarches, bound to obey God. lib. 1,cap 4.
Gods fearefull iudgements vpon perſecuting Pharaoh. lib 1.ca.5.
Diſtruction of many perſecutors. lib 1 cap. 6.
More iudgements againſt the enemies of the Church lib.1 ca.7.
More examples of Gods iudgements againſt ſuch. lib.1.cap.8.
Perſecuting Herod *& others, puniſhed fearefully.* lib.1.cap.9.
Pilate, Nero, *and ſuch cruell enimies rewarded.* lib.1.cap 10.
More examples of heathen perſecutors. lib.1. cap.11.
Examples of crueltie puniſhed. lib.1 cap. 12.
Gods hand againſt the perſecuting Iewes. lib 1, cap. 13.
Of latter perſecutors and their fearefull ends. lib:1:cap 14.
More of the ſame ſtampe and their fearefull ends. lib 1.cap.15.
Yet more like to the former. lib,1. cap.16.
Of apoſtataes and backſliders and their ends. lib.1. cap.17.
Of heretiques and their horrible ends. lib.1. cap. 18.
Of diſſembling hypocrites. lib.1 cap.19.
Of damnable coniurers & enchaunters & their ends. li.1.ca 20.
Of pride and vayne glory recompenſed. lib,1: cap.21.
Of Epicures and Atheiſts. lib.1 cap.22.
Againſt Idolatrie and Idolaters. lib.1. cap.23.
Of the ſinne of damnable periurie. lib.1.cap.24.
More examples of the like ſubiect. lib.1. cap.25.
Againſt the horrible ſinne of blaſphemie. lib.1. cap.26.
Of curſers and ſwearers lib.1. cap.27.
Contempt of the bleſſed word of God. lib.1. cap.28.
Prophanation of the holy ſaboath day. lib.1. cap.29.

THE TABLE OF THE SECOND BOOKE.

Of disobedient children to parents.	lib.2,cap.1.
Of rebellion and disloyaltie.	lib.2.cap.2.
More against disloyaltie.	lib.2.cap.3.
Of murder and murderers.	lib.2 cap.4.
More examples of the same subiect.	lib 2.cap.5.
The horrible murdering of parents.	lib.2 cap.6.
Of Cruell Magistrates and their punishments.	lib.2.cap.7.
Of such as without cause moue warre:	lib.2. cap 8.
Vnnaturall crueltie towards men and beastes.	lib.2.cap.9.
Against adulterie and adulterers.	lib.2. cap.10.
The beastly sinnes of rapes and rauishing.	lib.2,cap.11.
The filthy sinne of whoredome.	lib.2.cap.12.
Of vnlawfull marriages and whoredomes &c.	lib.2cap.13
Of incestuous marriages, and their successe.	lib.2.cap.14.
More examples of whoredome,&c.	lib.2.cap.15.
Of vnlawfull diuorces, and the allowers thereof.	lib.2,cap.16.
Of incestuous persons, and their punishment.	lib.2,cap.17.
Of effeminate persons, Sodomites, and such like.	lib.2,cap.18
Of vnlawfull gestures,idlenesse,gluttonie,&c.	lib.2.cap 19
Of theeues,and theeueries,of all sorts.	lib.2.cap.20
Exactions,and crueltie,towards subiects,&c.	lib.2.cap.21
Of Vsures,and other couetuous wretches.	lib.2 cap.22
Of Cardes,dice & falshood therein:	lib:2:cap:23
Of sinnes and sinners in generall:	lib:2: cap.24
The villanies & abhominations of Popes:	lib:2:cap:25
Against false witnes bearing,lying &c:	lib:2:cap:26
The greatest potentates,bound to execute iustice.	lib:2: cap:27

FINIS.

THE THVNDERBOLT of Gods vvrath against hard-hearted and ſtif-necked ſinners, or: *An abridgement of the Theater of Gods* tearefull iudgements executed vpon *notorious ſinners, &c.*

CHAP. I.

Of the wonderfull corruption and wickedneſſe of the great number of people in the world.

WHen a man buildeth a houſe, he looketh it ſhould get him contentation, and hee that planteth an Orchard, or Garden, expecteth both pleaſant and profitable fruits therehence, euen ſo our great God, hath created vs (miſerable and wretched men) looking for good fruits, at our hands, but wee moſt curſed, vile, ſower, and deteſtible weedes doe appeare, *Eſay* 5.23.4.8. Inſomuch, that it is true that the bleſſed and ſweete ſinger of *Iſrael* hath ſaide, *There is none that vnderſtandeth and ſeeketh af-*

*ter God,&c.*Pſ 14.3. And is it not true in theſe laſt ſinfull daies? For are not men generally (except a very ſmal number) ſet, or rather ſold, to worke wickedneſſe, and greedineſſe? for euen like vntamed colts, they runne headlong to all kind of ſinne, without reſtraint, for ſome moſt vnchriſtianlike blaſpheme the great, and glorious God, with common and continuall ſwearing & forſwearing, not regarding faith, or truth, which is vſuall in their mouthes, but farre from their hearts. O what whooredomes, adulteries, what cozening, and defrauding, haue wee now adayes amongſt many? and who regards it? What common breach of the holy Sabbaoth, by playes, gaming, and vnlawfull paſtimes, contrary to the lawes of God, and wholeſome ordinances of his Maieſtie, ſo that truly wee may ſay, with the bleſſed Prophet *Eſay*, 1.6.10.&c. Read the place, *Now ſinne ouerflowing, in the higher, as well as in the lower ſort of people, makes the better, & more a vertuous contemned, and wicked ones eſteemed.*

CHAP. II.

What the cauſe is that ſin ſo ouerflowes in theſe our dayes.

THe reaſon is this, the eternall God muſt needes bee true which hath ſaide that the latter dayes ſhould be very euill and daungerous, for that wicked and graceles men ſhould towards the latter ende of the world waxe worſe and worſe, for faith (towards God, and truth towards our neighbour) ſhould decay in the greateſt number of people, yea ſo great a deſolation ſhould there be, that if the deare ſonne of God, ſhould not in mercy towards his Elect, ſhorten the time, hardly ſhould one man be ſaued: for the one read, *Eſay* 1.4.5. for the other, read: *Mat:* 24.12.22. *Mar:* 13.20. *Luk:* 27.2.27. 28. & 2.34.35.36. 2. *Tim:* 3.1.2.3, &c. 2. *Pet:* 3.3.4. to 16. 1. *Tim.* 4.1.2. 3, &c. Read alſo the holy Apoſtle Saint *Iude*, &c.

CHAP.

CHAP. III.

The feareſull eſtate of great men that will not be reprooued by the word of God, but ſtiffely hate the reprouers.

IT is the nature and condition of all men, that feare not God, to ſcorne admonition, and as all men generally are of this qualitie, ſo eſpecially great men, I meane not all great men, but ſuch as are like the wicked Iudge: *Luk:* 18.2. *That neither feare God, nor care for mā,* whoſe hearts the diuel holds captiue, and will not let them be ſubiect to wholeſome reproofe, for the amendment of their ſinfull liues, and ſaluation of their poore ſoules, and therefore it often falleth out, that many ſuch haue fearefull ends: the iuſt God executing his iuſt iudgments (in his wrath) vpon them, that would not (in time) of their proſperitie, embrace his mercy: therefore it is mans wiſdome, to thinke, and meditate, with what fearefulneſſe the holy law of the great God, was giuen vpon the mount *Sinai*: *Exod:* 19.16.17.18. *Deut:* 4.10.11.12.13. ſhewing not onely his authoritie that gaue it, but alſo his great power to puniſh the tranſgreſſors of the ſame.

CHAP. IIII.

The greateſt and mightieſt Monarches of the earth are bound to obey the Lawes of God, and of their owne land.

IT is without controuerſie, that the more one man is beholding to another, the more readie hee is with all care and diligence to hearken vnto him in any thing, hee may be either pleaſing, or beneficiall vnto him: in like maner all Princes and Potentates, in ſo much as the Lord hath aduanced them to high dignitie aboue others, are ſo much the more bound to ſerue him obediently. And therefore that bleſſed patterne of true obedience hath taught Princes their dutie, *Pſal:* 2.11.12.29.1. *Deut:* 17.18.19.20. *Ioſ:* 1.8. *Dauid* ſuf-

fered himſelfe to reproued by *Nathan*, and ſubmitted himſelfe, 2. *Sam:* 12. 13. And alſo when the Prophet *Gad* reproued him, he likewiſe was obedient, 2. *Sam* 24. 13. The fearefull example of wicked *Ahab*, and idolatrous *Ieroboam*, may terrifie al great men, that wil not ſubmit thẽſelues to reproofe, 1. *Kin:* 22. 8. 26. 27. 13. 4. *Mar:* 6. 17. 18. 19. *Luk:* 9. 9. Let therefore all men (be they neuer ſo mighty) feare God, obey his word, and reuerence his Miniſters, elſe looke to feele the heauy and reuenging hand of God, firſt or laſt, for the greateſt and mightieſt Kings are bound to obey their owne lawes, enacted by themſelues, and their Peeres, ſo we read of diuers others, as the Kings of *Ægypt*, who could not execute their willes in choller, or anger, but according to their Lawes and Statutes, iuſtice and equitie, &c. *Dauid lib. 2 chap.* 20. Stories doe declare the like of the *Lacedimonian* Kings, who held them ſo cloſe to the obſeruation of their owne lawes, that they might not breake any one Decree, or Statute of themſelues, or for their owne luſtes, or pleaſures: *Thucid: lib.* 1. *Plutarch* praiſeth King *Abcannenes*, who for feare to breake his lawes, refuſed diuers preſents that were ſent him, he breaketh out into theſe ſpeaches: O hart, worthy of a King, that hath preferred the authoritie of the lawe before his owne profit. This condemnes all ſuch flatterers as ſay, Kings pleaſures, are to be holden for lawes: *Cornelius Tacitus* diſcouering the beginning, and originall of the Romane ciuill lawe, ſaith, that *Seruius* the third King of *Rome*, after *Romulus* and *Numa* was the onely man that moſt eſtabliſhed that lawe, whereunto Kings themſelues ought to yeeld, and bee obedient; Then ſay I, if noble and mightie Kings, much more inferiour Magiſtrates, and men of meane eſtate, ought to be ſubiect to all wholeſome lawes and ſtatutes, enacted for the good of the Church and cõmon-wealth. It is reported by Hiſtories, that *Plinie* durſt tell *Traian* the Emperour very bouldly, that an Emperor ought to carry himſelfe with ſuch good gouernment in his Empire as if he were ſure to giue vp an account of all his actions. Thou muſt not (ſaid he) deſire more libertie to follow thine own luſt, then any one of vs doe. A Prince

is

is not set ouer the Lawe, but the Lawe aboue him, 1. *Plin:* in *Paneg: Theodosius* and *Valentinian*, two mightie Emperors saide, it is a voyce becomming the roiall Maiestie of a King to confesse himselfe to liue vnder a lawe, *lib:* 4. *Tit*, 17. It is reported that *Lewis* that good King of *Fraunce*, gaue this worthy exhortation to his sonne on his death-bead, that hee should loue and feare God with all his strength, not doing any thing contrary to his law, whatsoeuer should befall him, and to prouide that the good lawes and statutes of his Kingdome might be obserued, that the priuiledges of his subiects might be maintained. To forbid Iudges to fauour him, more then others, when any cause of his owne came in triall, &c. *Mic. Gil. vo: 1. chap: F. c: 5.*

Chap. V.

Of the heauy hand and iudgement of Pharoah, *King of* Egypt, *a cruell persecuter of the children of God, the Israelites, who worshipped the true God, and abhorred his filthy Idols.*

THe blessed Booke of God is full of fearfull accidents that fell vpon the wicked enemies of his word, and how miserably they haue ended their liues, that haue either hindered the worship and seruice of God, or that haue afflicted those that desired to worship him aright. And first, to begin with that mightie King of *Egypt*, *Pharoah* the sworne enemy of God and his people, whom no earthly man but God could bring vnder. Therefore of the manifold plagues that the iust God, and father of the faithfull, brought vpon this horrible wretch, and of his fearefull end and destruction, not onely of himselfe, but also of all his wicked subiects and seruants (as consented vnto him) to annoy the Lords people: wee may read in the Booke of *Exodus* from the fifth chapter forward, which may comfort all the seruants of God that suffer for a good conscience, and terrifie all bloody Papists, and malitious Atheists that are enemies to God and his truth, and his faith-

full ſeruants: let them marke from plague to plague, and that may be a cooling to the hot burning outrage of all enemies of ſinceritie, as firſt, the waters turned into blood: ſecondly, fearfull Frogges crauling on the earth, and climing vp, euen vpon the beds, not onely of the meaneſt, but alſo of the greateſt: thirdly, Lice ſwarming as Gnats: fourthly, Flies ſwarming in all the land of *Egypt*: fifthly, Murraine vpon cattell: ſixtly, Botches, and Biles, and Scabs vpon man and beaſt: ſeuenthly, Haile, Thunder, and Fire: eightly, horrible and fearefull Graſhoppers that deuoured the fruits: ninthly, three dayes ſpace, horrible blacke darknes: tenthly, the firſt borne of man and beaſt ſlaine by the reuenging hand of God.

Chap. VI.

Of the deſtruction of many other Kings and mighty men of the earth for their malitious dealing towards Gods ſeruants.

IT is an ancient prouerbiall ſpeech, *happy they* (or he) *whom other mens harmes doe make to beware.* Yet the fearefull deſtruction of that monſter *Pharaoh*, & his cruel hoſt bruited (no doubt) throughout all lands could not reſtraine others as cruell as himſelfe, but they would ſhew themſelues open enemies to God and his choſen people: for proofe whereof, we will firſt call *Amalek* foorth on the Theatre, who fought cauſeleſſe with the Lords *Iſrael* in *Rephidim*, but the Lord paid him his hire truly, he left not a denier (of his due) vnpaide, for the Lord the defender of all his true-hearted ſeruants, vtterly ouerthrew the curſed *Amalek* and his whole hoaſt, & brought them to vtter deſtruction, &c. *Exod*: 17. 8. to the end of the Chapter: In the next place it falles out to ſummon King *Arad* the *Cananite* to come foorth, and to tell all perſecuting wretches, what deſtruction came on him and his curſed people, for fighting againſt the Lords choſen, *Numb*: 21. 1. 2. 3. After *Arad Sihon*, King of the *Amorites* reſiſted the Lords people, to his owne deſtruction, *Num*: 21. 23. 24. 25. As

Gods

Gods children must looke for no long time of securitie. So the *Israelites* hauing ouercome *Sihon*, *Og* the King of *Baasan* came out against them in battaile, but hee dranke of the same cup that the former miscreant did, euen of the bitter cup of the Lords wrath. For the Lord gaue the conquest of the land into the hands of the *Israelites*, whom he so hated, *Num*: 21. 22.23.24.25. Lastly, you may read of the great destruction of *Midian*, and the fiue Kings thereof, whom the *Israelites* slew, *Num*: 21.1.2.3.to. 9. And *Baalam* also the false Prophet died with them, according to his iust desert, being enemy to the Lords people, *Num*: 3.18.

CHAP. VII.

More examples of Gods fearefull iudgments against the wicked enemies of his Church.

THe next in wickednesse is *Eglon* King of *Moab*, who cruelly tyranized ouer the children of God, hauing subdued them for their sinnes. But the reuenger of all wrongs, and mightie defender of *Israel*, repaid him according to his wickednesse; for God sent *Ahud* an *Israelite*, who slew him as he was taking his ease in his chamber, *Iudg*: 3.20. 21.22. Likewise *Sisera*, Captaine ouer *Iabin* King of *Canaan* his hoast furiously pursuing the poore *Israelites* the Lords people, was brought to shamefull end by the hands of a weake woman: namely *Iaell*, the wife of *Heber* the *Kenite*, who droue a naile of her tent into his head as he lay a sleepe there, being ouercome with wearinesse and feare, in fleeing before *Barak* the Captaine ouer the Lords people *Israel*, *Iudg*: 4.21.22. Admirable also was the destruction of the *Midianites*, with their partakers against the children of God, the *Amalekites*, and others, where were slaine *Oreb*, and *Zeeb*: two of the Princes of the *Midianites*, to the glory of God, and comfort of his people; *Iudg*: 7.24.25. The prophane *Philistims* hauing put out *Sampsons* eyes, were disposed to haue him into the house of their filthy Idoll *Dagon*, there to deride him contemptuously,

ouſly, to reioyce at his miſery. But that God, which neuer leaueth wickednesſe vnpuniſhed, brought a heauy iudgment on theſe monſters, for euen in the middeſt of their wicked paſtime, the Lord ſtrengthened *Sampſon* to pull the houſe on their heads, which ſlewe (at one time) of theſe wicked *Philiſtims*, to the number of three thouſand, &c. reade for this *Iudg:* 16.28.29.30.

CHAP. VIII.

More examples like vnto the former, to the terror of all wicked enemies to Chriſt and his word.

AND firſt of that proude monſter *Haman*, chiefe vnder great *Ahaſueroſh*, the *Perſian* King, in a deadly hatred he bare to good *Mordecai*; for that hee would not doe him reuerence, who was an enemy to true Religion, obtained from the King a decree to deſtroy all the *Iewes*, whom indeed hee before hated, but now was more netled in his proude heart: he obtained (I ſay) that all the *Iewes* who profeſſed true Religion, might be deſtroyed in one day, and purpoſed to begin with *Mordecai*, as chiefe, namely, to hang him on a paire of gallowes, purpoſely made of fiftie cubits high, which by his prouidence that ruleth ouer all, ſerued his owne turne, for by the Kings new decree, himſelfe was truſſed vp vpon the ſame. But how did *Haman* obtaine libertie of the King, to deſtroy all the *Iewes* that were found within his large dominions, euen one hundred twentie and ſeauen prouinces? Forſooth, in abuſing the King, in telling him, that theſe *Iewes* would not obey his lawes and ſtatutes, ſo may it happen to all *Hamans* ſucceſſors, read *Eſter* 5. 6. 7. 8. 9. chap: Likewiſe *Belſhazzar* King of *Babilon* in his riotous feaſting, commanded the golden and ſiluer veſſels, which *Nabuchadnezzar* had taken out of the holy Temple of *Hieruſalem*, that hee, his wiues, concubines & Princes might drinke in them, & praiſe his Idols, by whoſe helpe he ſaide, they were obtained, contemning the great and holy God, and his true Religion; But

fearefull

fearefull was his caſe, for euen a very ſhadow ſo terrified him, that hee was greatly amazed and aſtoniſhed, and the ſame night was murthered: *Dan: 5.5.9 30.*

CHAP. IX.

The heauy hand of God vpon the enemies of our Sauiour, his Apoſtles and other faithfull profeſſors of his glorious Goſpell.

AND firſt of that *Herod*, that for madneſſe that hee could not meete with that ſweete Sauiour of the world, to kill him in a rage, cauſed thouſands of poore harmeleſſe infants to be moſt cruelly murthered, *Matth: 2.16.17.18.* But God that neuer winketh at the ſinnes of the wicked (eſpecially enemies to his Church) repaid him, for as ſtories report, being miſerably tormented with a hot fiery diſeaſe in his bowels, he died moſt fearefully, after long enduring of intollerable paine, *Ioſeph: 17.* Booke of *Iewiſh* antiquitie, *chap: 8.*

Alſo *Herod* the *Tetrach*, ſirnamed *Antipas*, did not onely murther good *Iohn Baptiſt*, to pleaſe that inceſtuous ſtrumpet *Herodias*; But alſo mocked and ſcoffed at the bleſſed ſon of God to pleaſe *Pilate*, that cruell and corrupt Iudge. But he was requited according to his wickednes: for he was ſhamefully diſcomfited by King *Aretas*, whoſe daughter hee had put away for *Herodias* ſake, his Army being ouercome, he was depriued of his royall dignitie, robbed of his goods, and baniſhed, where hee made an ende of his wretched life: *Ioſeph: Iewiſh* antiquitie *Lib.8.chap:9.*

CHAP. X.

A declaration of more crueltie againſt Chriſtians, and of the deſperate end of Pilate.

PILATE that wicked Iudge, that to content the malitious enemies of the ſonne of God, wrongfully iudged the Sauiour

of the world to bee crucified, being ſent for out of *Iudea* to make perſonall appearance at *Rome*, there to anſwere diuers miſdemeanors for feare of ſhame and puniſhment, ſlew himſelfe by the way as he went. *Atrop: lib:* 7. and *Euſeb.*

Likewiſe *Nero*, that tirant and perſecuting Emperour, cauſed diuers parts of the Citie of *Rome* to be ſet on fire, which in deteſtation of Chriſts true Religion hee laide to the poore Chriſtians, and thereupon diſpoſed them to ſundry cruell torments, and deaths? But God the reuenger of all wrongs rewarded him iuſtly according to his deſerts: for being in danger to be murthered, hee haſtened his owne death, as more plainly ſhall be ſhewed in the ſecond Booke. To be ſhort, we may read of *Domitian*, the next perſecuting Emperour, *Traian Adrian*, with many more Emperours and deputies, who were cruell perſecuters of Gods children, but were met withall, by the iuſt iudgement of God: for the moſt of them came to fearefull ends as ſtories report, which were too long here to ſet downe, but may bee read at large in the Booke it ſelfe where theſe ſtories are mentioned, as aboue is noted.

Chap. XI.

More examples of the heathen perſecutors of the Church of Chriſt.

WE may read what good Saint *Bartholemewe*, one of the twelue Apoſtles did in Preaching to the *Indians*, and deliuering vnto them Saint *Mathewes* Goſpell, and alſo in diſpoſſeſſing King *Polemius* his daughter of an vncleane ſpirit; Yet for all this, he cauſing *Aſteroth* their Idoll to bee deſtroyed, by which Sathan did abaſe the people, was cruelly beaten with clubbes, and afterwards fled, and laſt of all beheaded at the inſtance of the idolatrous Prieſts, who liued by the gaine of Idolatry, as our Maſſe-prieſts did: But within thirty dayes after, both the wicked King and Idolatrous Prieſts were poſſeſſed with diuels, and came to miſerable and wretched

wretched ends: *Hieron:* In *Catall.* We may read of *Aphrates*, a godly religious man, who was curriſhly vſed by one of the Emperour *Valens* his Chamberlaines: But the Lord rewarded him ere long, for as that curſed Chamberlaine was in preparing the bathes for the Emperour, the hand of God ſtrooke him with an *Appolexie*, and he was drowned in the water, that before was drowned in malitiouſnes towards Gods ſeruant. Such ends may the Popes perſecuting ſeruants make, if they repent not: *Tripartit: Hiſt: lib:* 8. *chap:* 4. *Niceph: lib:* 11. *chap:* 25. Hiſtories report that *Proceſſus*, and *Marcianus*, keepers of the priſon where *Peter* and *Paul* were kept, ſeeing the wonderfull miracles wrought by them, were baptized with fourtie and ſeauen other priſoners, which when *Paulinus* the wicked Iudge ſaw, hee enioyned them to forſake the truth, and to offer ſacrifice to Idols. But they deſpiſing all torments, and martirdome it ſelfe, yeelded themſelues to his crueltie, rather then to denie their Chriſt. Shortly after, this wicked Iudge loſt his ſight that hated the true light, was tormented with an euil ſpirit, and in that wofull plight, breathed out his laſt breath: *Vinc: lib.* 10. *chap:* 56. *Petrus de Natal.*

Chap. XII.

More examples of crueltie againſt Chriſts Saints and ſeruants.

WE read of *Agrippus*, a young man of fifteene yeares of age, being apprehended by the inhabitants of the Citie *Preneſte*, was grieuouſly tormented and put to death, becauſe he would not doe ſacrifice vnto their Idols. But the cruell Idolatrous Iudge that condemned him, fell downe preſently from his iudgement ſeate, to the terror and fearefull example of all that either beheld, or heard thereof, and were enemies to religion: *Bergonienſ: lib:* 8. It is reported that *Smaragdus* a great man in *Italy* being a cruell tyrant againſt the children of God, was caried away by the diuell *Paule Diac:*

lib: 3 *chap*: 12. *Manuela* a *Saracene*, was equall to *Pharoah* in in perſecuting, ſo God, the righteous Iudge equalled him with *Pharoah* in the manner of his deſtruction: for as hee returned from the ſlaughter and ſpoile of many Chriſtians, the Lord cauſed the raging ſea to ſwallowe vp his whole armie, to the value of one hundred ſhips *Anton*: *lib*: 15. *chap*: 15. To be ſhort, wee ſhall hardly read of any that euer eſcaped the fearefull hand of God being eager perſecuters of Gods ſeruants, but that they came to miſerable and ſtrange ends, by one notable iudgement or other; As ſome were murthered by their ſubiects, as *Bluſo* King of the *Vandals*, others by their enemies, as *Ydo* Prince of *Sclauonia*, ſome by their wiues, as *Cruco* another *Sclauonian* Prince, ſome deſtroyed by their owne horſes, as *Lucius* the Emperour, who had before put his owne daughter amongſt the ſame horſes, becauſe ſhe was a Chriſtian: *Hebnold*: *Sclauon*: *hiſt*. *chap*: 24. ſo hereby we may plainely ſee that few perſecuting enemies of Chriſt & his ſeruants, haue eſcaped without ſom remarkable token of Gods wrath and heauy diſpleaſure. Let this be your looking-glaſſe, you murthering, and bloody minded (antichriſtian) Papiſts.

CHAP. XIII.

Of the perſecuting Iewes, and the reuenging hand of God vpon them.

AS the Iewes had the moſt gracious offer of Gods free mercy and pardon of all their ſinnes by his deare ſonne Ieſus Chriſt, whom hee ſent to them, before any other nations; ſo did they moſt vnthankfully and cruelly murther that bleſſed ſonne of God, who earneſtly ſought their ſaluation. But wofull was their eſtate, and miſerable was their end. For (as *Ioſephus* witneſſeth,) after ſundry afflictiõs, that they endured of ſundry perſons in ſundry places, after they had embrewed themſelues with the blood of the Sauiour of the world and his Apoſtles, there were ſlaine at *Ceſarea* in one day,

twenty

twenty thouſand *Iewes*; at *Alexandria*, fiftie thouſand, at *Zabulon* and *Ioppa*, eight thouſand and foure hundred; and at *Damaſcus*, ten thouſand had their throates cut. Laſtly, the miſery they endured at the ſiege of *Ieruſalem* by penury, and murthering one another, before they were ouercome by *Veſpaſian* and *Titus*, were long and fearefull to tell; the women were conſtrained to boile and eate their owne children, and generally, the people for hunger did eate olde patches of leather, pigeon, dung: yea, & their owne dung, with many other horrible things; which they ſuffered, as a iuſt iudgement of God for their damnable malice againſt his ſonne Chriſt, and his bleſſed ſeruants: *Ioſep*: of the *Iew: warr: lib*: 2. *chap*: 19. 21. 22. 23. *lib*: 6 *chap*: 16. *lib*: 7. *chap*: 7.

CHAP. XIIII.

Of thoſe that in our age haue perſecuted Chriſt in his members: and of their fearefull end.

AS our Sauiour Chriſt his Goſpell & ſeruants haue beene in all ages cruelly and deſpitefull handled, ſo in others, our latter dayes, it hath gone with the true profeſſors of true Religion, which hath not gone vnrepaide. Firſt therefore to begin with *Thomas Arundell* Arch-biſhop of *Canterbury*, who as he endeauoured, in deſpite of Religion to ſtop Chriſts mouth, who ſpake in his Miniſters, had his owne mouth ſtopped ere long: for a fearefull diſeaſe and horrible fell vpon him, and his tongue ſo ſwelled in his mouth, that hee could not ſpeake, nor ſwallow his meate, but through famine, died in deſpaire: 1. *lib*: of *Martirs*. Likewiſe we may read of *Felix*, Earle of *Wartemberg*, who ſwore to his companions at a ſupper, that ere he died he would ride vp to the ſpurres in the blood of the *Lutherans*, that is, true Chriſtians; But in the ſame night Gods hand was vpon him, for hee was ſtrangled and choked with his owne blood. Harken to this, yee bloody and murthering Papiſts, and quake for feare *Illiricus*. Alſo we may call into the company of the black-gard, one *Iohn*

Rome, a Monke of the order of the white Friers, who in the time of *Fraunces de Valois* 1. King of *Fraunce* of that name, about the troubles of *Cabrier* and *Merindoll*, got a commiſſion from the Biſhop of *Prouince*, and the Embaſſador of *Auignion*, to ſeaſe vpon the bodies of all that were called *Lutherans*: his torment, to fill their bootes with ſcalding greaſe, and hanging their legges ouer a ſoft fire, to let them ſeeth to death. The French King aduertiſed of his crueltie, in torturing the poore ſeruants of God ſo horribly, ſent out his letters Pattents, from the Parliament at *Prouince*, to apprehend him, impriſon him, and condemne him, which when the cruell caitife heard, he fled; in which flight, he was robbed (by his owne ſeruants,) of that which by robbery hee had taken from the innocents, whereupon hee fell ſicke of ſo fearefull and ſtrange a diſeaſe, that nothing could helpe him, ſo that growing loathſome, euen to his friends, by reaſon of vlcers and vermine, he died moſt deſperately.

CHAP. XV.

More of the ſame ſtame: and of their wofull plagues.

THE Lord of *Reueſte*, chiefe Preſident in the Parliament of *Prouince*, being a cruell and bloody enemy to Chriſtians, fell into ſo grieuous a ſickneſſe, that he fell into ſuch raging and mad fits, that his owne wife and friends forſooke him, and ſo (like a franticke bedlame) ended his miſerable and wretched life.

One *Bellomonte* a Counſellor of the ſame Court was ſo cruell an enemy to the poore Chriſtians, that he would not riſe (for eagernеſſe againſt the harmeleſſe ſoules) from morning till night, but would haue his meate brought him. The iuſt Iudge did not ſlacke his time of reuenge, but preſently ſent a little riſing on his foote, which grewe to ſuch greatneſſe and incurableneſſe that he (ere long) died moſt miſerably of that ſmall beginning.

The Iudge of the Citie of *Aix*, being a cruell butcher of the

the Saints of God, drowned himſelfe, and the cruell Iudge of the poore ſoules of *Merindoll* and *Cabriers* died ſuddenly, before the ſaid execution of his wicked decree, 2. *l: of Martirs.*

Likewiſe we may read of one *Iohn Martin Trumbant* of *Briquerras* in *Piamont*, who would vaunt himſelfe, and brag of his crueltie againſt profeſſors of Chriſts Goſpell. And further, how hee moſt barbarouſly cut of a faithfull miniſters noſe, for which wicked deede, the Lord ſent a mad wolfe to bite off his noſe, and ſo he died himſelfe mad. This wolfe was neuer knowne to harme any man before. Booke of *Mart:* 2.

Alſo *Galpard* of *Renialme*, one of the Magiſtrates of the Citie of *Anars*, that iudged to death certaine harmeleſſe Chriſtians, immediately fell deſperate, and was led home, and comming home to his owne houſe, being halfe mad, cryed out, I haue condemned the innocent blood, and ſo in that wofull plight, he ended his wretched life. 2 *lib:* of *Martirs.*

CHAP. XVI.

Other fearefull examples of the ſame ſubiect.

IT falieth out in the firſt place, to ſpeake of one *Iohn Cranequm*, an ancient Lawier of *Burges*, of very ripe wit in matters of his calling: but a very ignorant Ideot in the Religion of Chriſt, and therfore an earneſt perſecutor of the ſame, he was as a promoter to enforme the inquiſitors againſt the poore profeſſors of the Goſpell. But the righteous Iudge that laughes all cruell wretches to ſcorne, ſtrooke him with a ſtrange and fearefull phrenſie, in which wofull plight, hee thought whatſoeuer he ſaw, to be crawling ſerpents, and hauing proued all maner of medicines and wicked ſorceries in vaine, died in that miſerable and wretched eſtate. Alſo, the Chauncellor of *Prat*, a notable enemy to Religion and religious people, died ſwearing and blaſpheming the name of God, his ſtomack being ſtrangely gnawne in pieces, & conſumed with wormes. One *Chauncellor Oliuer*, hauing againſt his conſcience forſaken the truth, and fallen to bitter perſecuting

of

of that truth which he formerly profeſſed, fell in to great diſtreſſe of minde and ſickneſſe of body, and a certaine Cardinall comming to viſit him, when hee was gone, this wretched *Apoſtata* cried out, this was the Cardinall that brought them all to damnation, and ſo after long and many torments, at laſt in extreame feare and anguiſh hee ended his miſerable life.

Cardinall *Creſcentius*, the Popes Embaſſador to the Councell of *Trent*: *Anno*: 1552. being buſie in writing letters to Antichriſt his maiſter, and being a bitter enemy to the holy truth, ſate vp a whole night, in which night, there appeared vnder his table, that he wrote vpon, a foule blacke dogge with flaming eyes, and ſide-eares dangling to the ground: but calling for a candle to looke the dogge out, could finde none, in which fearefull amaſement hee cried, take the blacke dogge away that ſeemed to climbe vp to the bed, and ſo died.

Albertus Pighius (whom *Paulus Iouius* cals the *Lutherans* ſcourge, *lib.* 27. of his hiſtories) being at *Bologne*, at the Coronation of the Emperour on a ſcaffold, fell (the ſcaffold breaking) on the guardes pikes, was goared to death, and ſo he that delighted in the blood of Gods Saints, loſt his blood and life there, where ſome were hurt, but none ſlaine but the Popes pigge.

Poucher, Arch-biſhop of *Tours* purſuing Chriſtians to the fire, was himſelfe conſumed with fire from God, which beginning but in his heele, could neuer bee quenched, till member after member being cut off, he died miſerably, 2. *li. Mart:*

One *Lambert*, an *Auſtine* Frier, a Doctor, and Prior in the Citie of *Ledge*, one of the troupe of Inquiſitors, being on a day in his Sermon, & with open mouth raylng againſt poore ans, on the ſudden became ſpeachleſſe, and was caried out ſo from the Pulpit, and not long after was found drowned in a ditch.

Thomas Bſauer, one of the Priuy-Counſellors of *Scotland*, was a ſore perſecuter of the poore Chriſtians there; but ere long hee fell into diſpaire, and rayling againſt their maſſing trumpery ſo died: *Theat: Hiſt.*

Next

Next comes to hand, *Steuen Gardiner* of infamous memory, a bloody butcher and murtherer of the Lords ſeruants in this land, in Queene *Maries* bloody time, that day that maiſter *Ridley* and maiſter *Latimer* were burned at *Oxford*. hee being at dinner reioyced exceedingly, and did eate and drinke merrily. But preſently the terrible hand of God fell on him, and he was caried from the bord to bed, where he continued fifteene daies his body miſerably enflamed, becauſe he could not expell his vrine, his tongue was greatly swolne & blacke, hanging out of his mouth moſt fearfullie. *Acts & monuments.*

Gardiners tie-dog *Boner*, *Biſhop* of *London*, another archbucher of Chriſtians, when he died, was tumbled obſcurely into a pitt, amongſt theeues and murtherers, at midnight *Acts and monuments*, 1114.

Morgan, the vſurping Biſhop of Saint *Danids*, condemned his predeceſſor *Farrar*, the lawfull and religeous Biſhop there. But not long after, Gods hand was vpon him, for he cou'd not profit by his meate, but ſome came vp againe at his mouth, and ſome was blowne out of his noſtrills &c. And wonderfull to tell, Maiſter *Leeſon* being then *Shreife*, getting good Biſhops *Farrars* beaſts into his hands, they would neuer eate meate, but lowing, died the moſt of them.

Laſtlie in the booke of Martiers we may reade of one *Thorneton*, *Suffragan* at *Doner* a butcherlie perſecuter with the reſt, whoſe crueltie the King of Kings met with, for beholding his men at bowles one the *Sabboth* day, he fell ſuddainely into a Palſie, and ſo died; many of this cruell and bloody ſtampe we may finde plainely ſet downe in *Lib*: of *mart &c.* Alſo he ſhall finde, that will reade (with an vpright hart) many both of this, & other countries, many men of great reckoning and worthy by their worldly proceedings, but hauing fallen, to butchering and bathing their hands, or rather their hearts, in the bloud of Gods ſaints and ſeruants, haue not only loſt their former deſerued praiſes, and worldly reputation; But after their crueltie againſt *Chriſtians*, died moſt fearefully the moſt of them, left nothing but filthie ſtincke and perpetuall defamation behind them.

God grant, that our preſent enimies Papiſts and Atheiſts, that can abide no ſinceritie, I pray God (I ſay) that all ſuch, may looke vpon the fearfull ends of Gods enimies in former times (of whom many ſinned of Ignorance and blind zeale) and returne vnto the Lord by true repentance, that God may ſhew mercy towards them and their poſteritie, which otherwaies may come to as fearfull ends as others before them haue done.

Primi tractatus finis

CHAP. XVII.

Of Apoſtataes and Backſliders, that through feare haue fallen away, from true Religion.

THe holy Ghoſt ſhuts vp Backſliders and ſuch as haue made ſhew of Religion But afterwardes either become open enemies, or no frends vnto the ſame: *Heb.6.4.5.6.7.8 & 10.26.27.* This backſliding is eyther through infirmitie and feare, or wilfully, and both dangerous and fearfull, as in the places quoted plainely appeareth. Of this number was one, that *Cyprian* makes mention of, in the time of *Valerian*, the eight perſecuting Emperour, who went vp into the capitoll at *Rome* into that place where *Iupiters* temple ſtoode in old time, to abiure and recant Chriſt, and his profeſsion, which no ſooner done but preſently was ſtroke dumbe, and ſo that member which ſinned in denying his *Sauiour*, felt the fearefull hand of God, to the terrour of all graceles worldlings that forſake Chriſt and his truth, and embrace this preſent world: *Cip. in ſer. de lapſ. multor.*

Likewiſe a certaine woman that hauing renounced her profeſsion, went to the bathes and hott-houſe to recreate herſelfe, as in her proſperitie. But in ſtead of recreation, an euill ſpirit poſſeſſed her, which ſo vexed her, that ſhe chopt her tongue in peeces, and ſo that inſtrument that had ſo diſhonoured God was plagued, and ſo ſhe died miſerably *Cyprian.*

An other woman that denyed her *Sauiour*, would needes thruſt

thruſt herſelfe amongſt the faithfull to the Sacrament of the Lordes ſupper. But that bleſſed food, as that was comfortable to the godly, ſo was it turned to bitter worme woode an gall to her, for preſently the hand of God was vpon her, that trembling and ſtamping, ſhe fell downe deade. *Ciprian. lib. 1. Cap. 34.*

Beſides theſe forenamed examples which fell out in *Saint Ciprians* time, he addeth, that many that denied their faith, were poſſeſſed with diuells, robbed of their witts, and enraged with fury and madneſſe.

Frauncis Spiera, an Italian lawier, hauing bup'iquely and ſtout, lie profeſſed the truth a longe time, at laſt he was complained on to the Popes Embaſſadour, to whom he promiſed to returne to the Popiſh traſh, and not onely ſo, but alſo to recant, and denie his profeſsion to the Goſpell. But ere longe, the fearefull (reuenging) hand of God, fell heauily vpon him; for he fell ſicke of an vnrecouerable ſickneſs, both of body and ſoule, and hauing many to giue him good counſell, he refuſed all, ſaying, it was true that they alledged concerning gods mercies: but (ſaid he) thoſe promiſes pertaine not to me, becauſe I haue denyed Chriſt Ieſus, and forſworne the knowne truth, further he ſa'd, if it were poſsible he would loue God willingly: but he could not loue, but feare him. And when his ſonnes would enforce meate vnto him, which he refuſed to receiue into his mouth, he was angry with them, ſaying, ſeeing he had forſaken his Lord and Maſter, all his creatures ought to forſake him. (And ſaid he) I am afraid of euery thing &c. let me goe and feele that vnquenchable fire &c. ſo, in this woefull plight and deſpaire he ended his wretched life. *Sleid. lib* 21. 1

One *Nichomachus* a ſtout profeſſor of the Goſpell, being tormented by the wicked enemies denied his faith and ſacrificing to their Idolls, the d uill whom he now ſerued, hoiſed him vp into the ayre, who falling downe, with his teeth (in the fall) bitt his tongue, and ſo dyed fearefully. *Cent. 3. Cap. 12.*

Tamerus. a profeſſor of the truth, being ſeduced vnto Po-

perie by his brother, hanged himselfe. *Theat. histor.*

One *Richard Denton*, a blacke smith, dwelling at Wells in Cambridge, being sent vnto, by *William Wolsey*, a godly prisoner in Eclie, with his speech viz. he marueiled he was so longe behind him, seeing he was the first man that put the scripture into his hand: true it is (quoth *Denton*) but I cannot burne, but ere long his house being on fier, and he ventring into the house to saue some goods, was consumed with fier that he so feared. Better to haue burned for Christ, then for goods which are casuall. *lib. mar. pag.* 1717.

A fearfull report is of one *Burton*, baylife of Crowland in Lincolneshire, who pretended great loue to the Gospell in worthy King *Edwards* time, but after his death, was so eager for Poperie, that he would haue vsed violence against the poore Curate, had he not hasted to that drudgerie, the masse. But ere long, the Lord paid him his hire, in straunge and fearfull manner, for as he he came riding one a time, from *Fenstanton*, a Crow flying ouer his head, let fall her filth vpon the top of his nose, which running downe one his beare, did so stinke, that he fell a vomiting till he came home. Then presently falling deadly sicke, and so vomiting still, and cursing the crow dyed desperately. *Lib. Mart.* 2101.

Adde hereunto two Professors of the gospell, one called *Henrie Smith*, a Lawyer of the middle Temple, who after he had forsaken and denied his Sauiour Christ, hanged himselfe in his chamber in the Temple. *Anno.* 1569.

And also *Arnoldus Bomelius*, a student of *Louaine*, of the same profession and deniall with the former murthered himselfe with his owne dageer. *Acts and Monuments.*

Chap. XVIII.

Of Heretiques and their fearefull endes.

IN the forefront of heretiques, we will put *Theudas*, and *Iudas Galileus*. of whom *Acts.* 5. 36. 39. who by their false & heretical doctrine seduced much people, but both of them were

were quicklie cut of. *Eccleſi. hiſt. lib. 2. cap. 10.*

Next comes to hand *Elimas*, that wicked (wretched) man, that by ſorcery and falſhood turned the ignorant people from the doctrine of the Apoſtles. But as he blinded the ſimple people, ſo the iuſt God ſtroke him with blindneſſe and terror. *Act.* 13. 11.

Likewiſe we read of one *Benchochab* vnder the Emperour *Adrian*, that called himſelfe the *Meſsias*, ſaid that he deſcended from heauen like a ſtarre, fro the redemption of the people; whereby he drew much people after him. But ere longe the *Iewes* ſlue him, and many of his fooliſh diſciples, as it is in *Euſeb. lib. 4 cap. 6. Phil. Mel. Chr.*

A long and wicked rable of heretiques and their fearefull endes, might be here added, but it were ouer long to name them: ſuch was *Cerinthus*, *Manes*, *Montanus*, with many other, vpon whom the deſerued vengeance of God came diuerſly, yet let vs name the arch-heretique *Arius*, whom the *Nicene* Counſell condemned for an heretique, for that he denied the deuinitie of the ſonne of God our Sauiour, both God and man, what was his end? Euen in the height of his pride, going to a common priuie, being ſuddenly taken, his guts ſlipt out of his body, and he was found dead In the filthy excrements: *Socr: Theo: Sozom:* here we ſee the fearefull hand of God vpon ſuch as haue deſpiſed Chriſt and his word, and haue ſeduced ſillie people and drawne them from the truth; to beleeue lies, God for his great mercies ſake graunt that our *Browniſts*, *Anabaptiſts*, *Familiſts*, and *Hereticall Papiſts*, may learne from examples of other ſeducers, and ſeduced, of former times, to come home in time to the great ſheapheard Chriſt Ieſus, whom they haue diuerſlie forſaken &c.

Chap. XIX.

Of diſſemblinge hipocrites, and their fearfull endes.

FOr order ſake of writing (though we deale with diſordered perſons) let vs bring painted Hipocrites, next to the

heretiquies, as firſt coſens (as the countrey ſaith) and neereſt kinne, to them. Now an Hypocrite, is one, that deſires, to be thought holie, though fare from the ſame, that hath a faire face, but a foule heart, much in wordes, nothing in deedes, which little regards that God knoweth the heart, and will iudge him, according to the ſame, and not according to the vtter appearance, which may deceiue man, but cannot halt before the Lord, who ſeeth the ſecret thoughts more cleare, then the noone day. Firſt then, let vs begin with *Balaam*, that falſe Propher, who vſed many faire, and glorſing wordes, but would haue curſed the Lords people (for lucrs ſake) but that the Lord withſtood him. *Numb*: cap. 22, and 23: but as he endeuored to pleaſe the wicked (prophaine) enimies of God, ſo was he with them, brought to death. *Ioſ.* 13.22. Next followeth *Gehezi*, the ſeruant of *Eliſha*, who though he was well acpuainted with his maſters doctrine, miracles, and holines of life, yet couetouſnes made him runne after *Naaman*, the *Aſyrian*, for a gift, which his maſter had refuſed, and that done, comes, and ſtands before the good Prophet, with as ſmooth a countenance, as though he were in word, and deed, vnreprouable. But the diſcloſer of all Hipocriſie, made his falſe-hoode knowne, vnto the Prophet, who laid a heauie curſe of leproſie, vpon him, which neuer left him, to his death. 2 *Kings.* 5

In like manner, we may reade of *Ananias*: *Saphira*, who diſſembled their loue, to *Religion*, in that they would make the Church beleeue, they were ſo Religiouſly affected, that they would ſell all they had, to maintaine profeſſors of the Goſpell. But as they cõſented, to diſſemble & lye to the holy-ghoſt, who diſcouereth all ſecrets, ſo it fell vnto them, as a iuſt rewarde, of their hipocriſie, for the bleſſed Apoſtle *Peter*, pronounced death againſt them both. *Act* 5 *c.* 1. This may teach al men, if they do a good deed to do it with a good heart, that it may be pleaſing not only to good men, but eſpecially to our good God, who tryeth euery mans heart, and rewardeth them according as their heart is vpright.

Wee read of two holy maides (ſo called by ouer credicu-

lous

lous fooles) the one of *Fraunce*, the other of *England*, the Eniſh, named *Elizabeth Barton*, a Kentiſh-woma who ſeduced much people by her hypocriticall practiſes, for the which, as alſo for her ſaucineſſe againſt King *Henry* the eight, ſhee was hanged and her head ſet vpon *London* Bridge.

The other was in the time of *Charles* the ſeauenth King of *Fraunce*, called *Ioanlapucella de dico*, this counterfait hypocrite deluded not onely the King himſelfe, but alſo drewe after her (by her fained holineſſe) much people in telling them ſhe was ſent of God to the aide of the *French* King, and to worke many wonders, all which proued vanitie, and her followers fooles, for ſhee was apprehended by a *Burgonian* Knight called Sir *Iohn Leupenbrough* conueied to *Roane*, and there condemned for her forged hypocriſie and burnt: *Stowes Chronicle*.

Let Papiſts feare and ſhame with their falſe and forged miracles, when they heare and read ſuch like fearefull examples, ſurely they will doe ſo when God openeth their eares as hee did *Danids*, *Pſal:* 40 6. to heare the truth, and giues them *Lidiaes* heart to belieue it, *Act:* 16.14.

CHAP. XX.

Of damnable Coniurers and enchaunters.

OVr God commaunds, in his whole Lawe and Goſpell, our true loue and obedience vnto his diuine Maieſtie, forbidding and threatning fearfully the contrary: Then are wicked Coniurers, Enchaunters, Sorcerers and Witches, with all that helliſh rabble moſt to be condemned, who giue credit vnto that lying ſpirit Sathan. It is ſaid, thou ſhalt not ſuffer a Witch to liue, *Exod:* 22.18. which ſhewes Gods hatred againſt that curſed traine, many other places may bee brought againſt them, as *Deut:* 18.10.11. 1. *Sam:* 15.23. *Eſay:* 8.19. 20. *Act:* 19.19.

We reade of one *Cleomedes*, a Coniurer, who being complained on for killing many little children, hid himſelfe in a coffer.

coffer. But being there ſought for to be puniſhed, his maiſter whom hee ſerued had caried him to a place of greater puniſhment and torment, *Plut: in vit: Romulus* marke this, yee Coniurers, and all that helliſh fraternitie.

We alſo reade of one *Piſo*, a graue learned man, whom *Tiberius* the Emperour made his ſonne *Germanicus* his Counſellor: but ſhortly being ſuſpected to haue bewitched the ſaide Emperours ſonne, for that certaine mens bones being digged out of the earth, were found with curſes vpon them, and *Germanicus* his name; *Piſo* being accurſe and ſought for to make anſwere to his accuſation, was found dead with his throate cut, ſuch honour haue all wickednesſe: if they repent not *Tacitus 9.*

Stories tell of one *Metholin*, a notable iugling Magitian in old time, that with his diueliſh arts deceiued many people, whoſe villanies comming to light, the ſame people, that before honoured him as a demy God, fell vpon him, and ſlewe him, and hanged his ſtinking carkaſſe vpon a ſtake. *Olaus Magn: lib: 3. cap: 10.* in his Hiſtory of the Northerne people.

Likewiſe, wee may read of one *Holerde*, who deceiued the people with his diuelliſh deuiſes, and would paſſe ouer great waters on a bone figured with certaine charmes: but all his iugling trickes could not deliuer him, when the time came, that he muſt goe giue account to the great Iudge, for he was murthered by his enemies, &c.

Alſo in *Denmarke*, there was one *Otto*, a notable Pirate, who would paſſe the Seas without ſhippes, or other veſſels, and by his diuelliſh deuiſes, in raiſing the waues, would drowne his enemies. But at laſt, through the iuſt iudgement of God, his maiſter, and himſelfe, were both deceiued, for God drowned him in the waues: *Olaus: Magn: lib: 1. chap: 18.*

At *Saultsbourge*, there was a Coniurer that would make the people belieue hee could gather together all the ſerpents within halfe a mile into a ditch, and there would feede them. But behold, the heauy hand of our iuſt God, who ſent the old ſerpent Sathan, who clinged about his middle, like to a girdle and ſo neuer left him till he died. A fearefull example for all that ſerue the diuell.

Like-

Likewiſe wee may read of a fearfull example of the Gouernour *Malcon*, who is reported to bee a Magitian, and to haue giuen himſelfe to the diuell, who on a time tooke him from the table as he was at meate, ſnatching him vp, and hoyſing him aloft in the preſence of the people, to whom he pitifully cried, helpe helpe my friends, who could doe him no good, nor deliuer him out of the diuels claw es. It is ſaid that hee vſed to carry holy-bread about him, as the Pope calles it, but it would doe him no more good, then a cracke of the Maſſe-Prieſts taile. *Hugo: de clam:* marke this, yee blind wiſards and Papiſts, and repent ſpeedily.

In the time of *Charles* the ſeauenth King of *Fraunce* Ann: 1437. Sir *Giles* of *Brittaine*, Lord of *Raies* and high Conſtable of *Fraunce*, was accuſed for killing (by diuelliſh arts) about 160. great bellied woemen & children, to write bookes with their blood. But being found guiltie, and condemned, was hanged and burnt, *Enguer: de Monſt: vol: 2.*

There was ſometime in *Louaine*, one called *Couler*, which was giuen much to this curſed art, amongſt other of his diuilliſh trickes, he would ſuffer any man to diſcharge a Piſtoll at him, & would take the ſhot in his hand without hurt: But when the time was come that God would call him to iudgment, a ſeruant of his owne killed him with a Piſtoll.

Finally, hiſtories doe declare that within theſe two hundred yeares, more Monkes, Friers, and Popiſh Prieſts haue beene giuen to theſe damnable and diuelliſh arts, then of all other ſorts of people whatſoeuer. And of that helliſh rabble, mention is made of a certaine Monke that would practiſe his treacheries of ſorcery in the toppe of a tower of an Abby, where the diuels preſented themſelues vnto him, as to bee at his commaund. This was in the raigne of *Charles* the ſixth neare to *Login*, vpon *Marne*.

Likewiſe one *William Edelme*, a Doctor of Diuinitie, and Prior of Saint *Germaine* in *Lay*, who had beene an *Auſtine* Frier, gaue himſelfe to the diuell to haue his filthy pleaſure on a certaine woman, hee did ride in haſt to a certaine place on a broome, he met the diuell in likeneſſe of a ſheepe, who made

him kiſſe his hinder parts: who ſo great a foole as the diuels foole? *Enguer: de Monſtrelet* in *vol:* 21.

Chap. XXI.

Of ſuch as through pride and vaine-glory, are puffed vp, and forget to giue due honour vnto God.

THis horrible ambitious ſinne beganne in the Angels, and in our firſt fathers of the old Teſtament, and followed in the heathen, as *Pharaoh*, *Nabuchadnezzar*, *Balthazar*, &c. theſe bitter rootes were alſo in diuers of latter time, remembred in the new Teſtament, as *Herod*, *Magus*, &c. So in ſucceſſiue ages, the world was ſtained with ſuch forgetfull catifes, as did take that honour to themſelues, which was due vnto God, though to their owne deſtruction. And firſt, to begin with great *Alexander*, who diſdaining God and man, truſted in his owne ſtrength, was miſerably poiſoned at a riotous feaſt and there the man, that the whole world could hardly ſatisfie, a litle coffin ſerued his turne, *Iuſt. lib:* 12. *Curt: lib:* 8.

Caligula the Emperour being drunken with a poiſonfull draught of his owne vaine conceite, would needes, being an open mocker of true Religion, bee called God, perſwading himſelfe, that there was no other God beſides himſelfe. But he being one day by Mount *Ætna* in *Cicilia*, and hearing the fearefull crackes of the flames of fire which aſcended thence, was ſtrocken by the power of the true God, with ſuch feare and trembling, that not onely it, but euery thunder-clap and other like things, made him become amazed and like a mad man: A worthy ſpectacle for beaſtly Atheiſts, that will not reuerently acknowledge the Maieſtie of the mightie God of *Iacob*.

Next (as neareſt of kinne) may followe the *Luciferane* Popes of *Rome*, who haue ſuffered themſelues both to bee called and alſo worſhipped as Gods, & to beare rule ouer Kings and Emperours: As we may read of Pope *Boniface* the eight: who raged like a Lion or Wolfe againſt *Philip* the faire King

of

of *Fraunce*, who assembled at *Paris* a *Nationall Councell* of all his Barons and Prelates, in which councell *Boniface* was pronounced an heretike, a Simonist, and a manslayer. And afterwards taken by the Kings seruants, died in prison (through famine) most miserably, *Peter Mesye*, a Spanish Gentleman in his *lect*:

This Popes Epitaph was, he entred like a Fox, raigned like a Lion, and died like a dogge: *Sabell: Anead:9.lib:7.*

The rest of the Popes were not farre vnlike to this, as might be plainely and as truely shewed out of their owne histories, but that wee should pester this little booke with a heape of foule heretiques, and driue the same beyond the compasse of an abridgement: But as one Ape is like another, so are these apish triflers, &c.

Chap. XXII.

Of Epicures and Atheists.

VOluptuous Epicures, and cursed Atheists, denying the prouidence of God, and immortalitie of the soule, liue most swinishly like monsters of the world, in eating, drinking, sleeping and playing, holding that to bee the chiefest felicitie, and that a godly life is but a folly, and the blessed estate of the life to come, to be but a fable, and a thing of no regard. These monsters were odious to the very heathen, for it is written that the *Athenians* banished *Protagoras*, and burned his bookes, because in the beginning of one of his bookes, he called in question the Deitie, *Cic: de natur: Deor: lib: 1.*

Pope *Leo*: 10. Liuing as an Epicure, did but laugh at the iudgement of God threatned in the Scriptures, saying vnto *Cardinall Bembus*, that the fable of Christ had brought to him and others no small profit. Oh cursed throate, that durst belch out such horrible blasphemy. This vile wretch, hearing of an ouerthrow of the *French* in battell, tooke such sudden ioy, that an ague seased on him, and kild him. But I

could ſpeake of diuers others, (as I ſay) as bad as this: as namely, *Iulius* the third, who made his belly his God: But I feare that too much carrion will make my little booke ſtinke.

Francis Rabelais a certaine Atheiſt, would mocke and laugh at all true Religion. But as he liued brutiſhly, ſo God depriued him of his ſences, and hee died as hee liued like a bruite beaſt. A certaine blaſphemous wretch amongſt his pot-companions, denied man to haue a ſoule, or that there was heauen or hell, and ſaide moreouer he would ſell his ſoule to whom would buy it: one of the company offers him a cup of wine for his ſoule, which bargaine he accepts of, and preſently the diuell (who is euer at hand with ſuch riotous wretches) appeared in the likeneſſe of a man, and bought the wretches ſoule of the other beaſtly man at the ſecond hand, and immediately carried him into the aire, and ſo to his owne home, where the wicked ſoule-ſeller found a hell, which in his life time he ſcoffingly denied, *diſcip: de: temp: ſom:* 132.

One *Pherecides* (an *Aſſirian*) who was a tragicall Poet, and Philoſopher, bragd to his ſchollers, that hee offered no ſacrifice, neither cared for Religion, nor any ſuch vanitie, and yet hee liued notwithſtanding a more quiet and proſperous life then they that were ſo addicted to Religion: but the iuſt God whoſe ſeruice he contemned, ſtrooke him with a ſtrange diſeaſe, that out of his body iſſued ſuch a ſlimy and filthy ſweat, that it bred lice and wormes in abundance which conſumed his bowels, and ſo brought him to deſerued miſerable death. *Alian: deuarr: hiſt: lib:* 4.

At *Hamburge* not long agoe, liued an impious wretch that deſpiſed the preaching of the Goſpel, and the miniſters of the ſame, accounting Gods word a vaine thing, he did not onely ſo wickedly himſelfe, but did what he cou'd to hinder others: but with this miſcreant the Lord met, for hee that before had no feeling of God, fell into deſpaire, affirming his ſinnes to be greater then that they could be forgiuen him: In which deſperate minde he threw himſelfe into a well, which hauing but litle water, he thruſt his head into the bottome thereof, and ſo drowned himſelfe: *Theatr: hiſt:* Harken to this yee mockers

of

of sincere Religion, and faithfull professors of the same, and trembling for feare of Gods iudgements, repent of your wickednesse, lest you feele Gods heauy hand as other corners haue done.

We read of one *Marlin*, a *Cambridge* Scholler, who was a Poet, and a filthy Play-maker, this wretch accounted that meeke seruant of God *Moses* to be but a Coniurer, and our sweete Sauiour but a seducer, and a deceiuer of the people. But harken yee braine-sicke and prophane Poets, and Players, that bewitch idle eares with fooliſh vanities: what fell vpon this prophane wretch, hauing a quarrell against one whom he met in a streete in London, and would haue stabd him: But the partie perceiuing his villany preuented him with catching his hand, and turning his owne dagger into his braines, and so blaspheming and cursing, he yeelded vp his stinking breath: marke this yee Players, that liue by making fooles laugh at sinne and wickednesse, *Engl: Chr.*

Chap. XXIII.

Against Idolatry, and Idolaters.

God, our Creator and Redeemer is so iealous of his owne glory, that he cannot abide that honour to be giuen to creatures, which is due to his owne maiestie: neither can he abide his honour to be parted betweene him and any other, for that is horrible wickednesse, yet the world is full of such blasphemous wretches. The Scripture is full of reproofe against such: *Esay:* 40.18. *Io:* 4.23.24. *Exod:* 20 21 *Num:* 25.3.

We may read of the fearefull ends of Idolatrous *Ahab*, *Iesabell*, *Ochozias*, *Ieroboam*, and diuers others, Kings & Queenes of *Israel* and *Iuda*, in the books and Chronicles of the Kings of *Israel* and *Iuda*, to which vnreproueable histories, I doe referre our Idolatrous Papists, and superstitious ignorants, that worship they wot not what, nor to what ende, which if they refuse to read, as hitherto they haue done, I leaue them, either to true repentance, or to fearefull destruction, as hath

befallen their forefathers, the idolaters of former times.

Further we may read of *Iohn* Bishop of *Ierusalem*, who hated Idolatry so, because it was against Gods holy word that finding a vaile, wherein the image of our Sauiour or some other was pictured, rent it in pieces.

Likewise *Serenus*, Bishop of *Marseilla*, did beate downe all images, and banish them out of the Churches: *Epiph*: I leaue to speake of many great calamities that haue fallen vpon Christendome for filthy idolatry, for the which, I referre all that doubt thereof to *Paul*: *diac*: *lib*: 6. *chap*: 14. *Cent*: 4. *cap*: 3. *et Cent*: 3. *chap*: 14. *Theod*: *lib*: 3 *chap*: 9. 10. *Nicep*: *lib*: 12 *chap*. 27. Ending with that fearefull threatning against that great Kingdome of *Egypt*, as *Esay*, 19. 1. 2. 3. 4. heere is a looking-glasse for foolish Papists.

Chap. XXIIII.

Of the sinne of periurie.

God hath commaunded not to take his great name in vaine, with grieuous threatning of such as so doe: much lesse should we sweare by him, and least of all, forsweare our selues in calling his great and holy name to witnesse to our falsehood: or in common talke. Wee may read, how *Homer* taunteth the *Troians*, for their common periuries, *Diod*: *lib*: 2. *chap*: 2.

If the heathen, that know not God, haue so detested, both swearing and forswearing, what will become of vs that professe our selues to be Christians, and yet make no conscience to sweare or forsweare, no more then a very dogge. And this is not onely for feare or gaine, but in our common talke: looke to this, yee equiuocating Papists, who are taught by your maister Antichrist, and the diuell, that it is lawfull to forsweare your selues for his Popish Kingdomes sake, whereas the Psalmist doth highly commend faithfulnesse in words and promises, *Psal*: 15. 1. 4. The *Israelites* would not breake their faith, hauing once sworne to the wicked Citizens, *Ios*. 9. 14.

9 14.15. &c. We may read of Pope *Zacharias*, Pope *Boniface*, the eight, Pope *Benedicte de la lune*, who freed the Frenchmen from their oath of allegiance to their King: *Plat.*

So did *Gregory* the seuenth to the subiects of *Henry* the Emperour *Enguerr: de monstell:* now who so would heare of the fearefull ends of these wicked masters of periury and all disorder, let them read their historiographers, where they shall finde the iust stroke of God vpon them, for their horrible wickednesse, &c.

In reading of the bookes of the Chronicles of the Kings of *Israel* and *Iudah*, a man may see the fearefull ends, that haue fallen vpon diuers of these Kings for breach of their oathes, and obedience euen to prophane heathen Kings, into whose hands the Lord had deliuered them, for their manifold transgressions.

We read of one *Melius Suffetius*, Generall of the *Abbanes*, who made no reckoning of an oath, or of faithfull dealing, either in himselfe, or others, and therefore mouing the *Fidenates*, a certaine people, to rebell against the *Romanes*, contrary to his oath, before made, was in the battell, wherein hee meant notable treachery, taken by *Fallus* the *Romane* King, and torne in pieces with wild horses, *Liui.*

We may read of *Vladislaus*, King of *Hungary*, who warred against the *Turke*, made peace with him, and either bound themselues to other, for performance, not onely by writing, but also by solemne oath, which the *Turke* solemnly kept. But *Vladislaus*, could neuer haue rest, vntill hee yeelded to the Cardinall of *Florence*, and Cardinall *Iulian*, the Popes Legate in *Hungary*, two of his vnholines his blacke Saints, to breake writing, oath, honestie, and all. But what followed presently, by the wicked perswasions of these two foresaide popish whelpes, warre began againe betweene these two great Princes, and a great battell was fought, in the which, the *Turke* began to haue the worse, who presently drewe out of his bosome, the Articles of agreement betweene them, and lifting vp his eyes to heauen, said: O Iesus Christ, these are the agreements that Christians haue made, & confirmed by swearing by

by thy name, and yet haue broken them: If thou be a God, as they say thou art, reuenge this iniury, done both against me and thee, and punnish those truce-breaking varlets. These speaches were no sooner ended, but the battell changed, and the perjured King was slaine, and the poore people miserably destroyed, and all by the cursed perswasions of those two cursed instruments of Sathan. *Bonfinius in hist. hung:* Marke this yee foolish, blind, seduced Papists, and bee ashamed to harken to such Romane asses, that neither regard God, nor their owne soules, so they may bring their wicked purposes to passe.

Chap. XXV.

More examples of the like subiect.

And first, wee will speake of a wicked varlet in *Fraunce*, who wilfully forswearing himselfe in an vniust cause, had his tongue presently so tied, that hee could not speake a word, till by repentance, and humble prayer, hee was restored to his speach againe.

Albertus, Duke of *Franconia* hauing slaine *Conrade*, Earle of *Lotharingia* brother to *Lewis* the fourth Emperour, tooke a Castle, where the Emperour could not get him (by force or policy) in seauen yeares space, vntill *Atto*, Bishop of *Ments* treacherously swore to him, that if hee would goe with him to the Emperour, hee should safely returne. The noble man thinking he might trust *Atto* being a Bishop went with him, who being on the way perswaded the Duke to goe backe againe to dinner, thereby thinking himselfe to be freed from his oath: but to be short, bringing him to the Emperour, he was presently (contrary to the Popish Bishops oath) put to death. But marke and behold, ere long the wretched Bishop who seazed vpon the Noble-mans lands, was stricken from Gods iust hand, who hates all periurie and falsehood, with a thunder-bolt, and as histories doe report was caried to mount *Aetna* with this noise. *Si pecata lues, atq; ruendo rues. Melan: Chron: lib:* 4.

Cleo-

Cleomenes, King of *Lacedæmonia*, tooke peace with the *Argines* for seauen dayes, but the third night he traiterously surprized those with whom hee had taken peace as is saide, affirming he tooke truce for dayes and not for nights. But his falsehood had no thrift, for when hee had thus wickedly on the sudden in the night slaine the men thinking no ill, the *Argines* wiues to reuenge their husbands wrongs, tooke Armes like the *Amazons*; *Telesilla* being their captaine ouercame *Cleomenes*, being amazed at their courage, who being banished into *Egypt* there died miserably. *Compofulgos: lib: 7. chap: 3.* Looke to this yee crafty foxes that make but few bargaines without a crafte hole to creepe out at, that you may deceiue your plaine meaning neighbours, allure your selues, it will neuer prosper in the ende.

Narcissus the vertuous Bishop of *Hierusalem*, was accused of incontinency by three spitefull wretches, the first prayed God if it were not true, that hee might perish by fire, the second prayed, that if he lied hee might be consumed by some filthy disease, the third, that he might be blinde: Marke and feare all slaunderers and false accusers, not long after: the first, his house being extraordinarily on fire, was consumed with his family and all that hee had: the second languished away with an yrkesome disease of his body: the third, seeing the fearefull end of his perjured companions in false accusation, fell into such extreamitie of weeping and floods of teares, that he fell blind. All this the good Bishop, who hauing for griefe and shame, left his place and liued solitary, saw before his death, to his great credit and ioy of the godly, *Euse. lib. 6. chap. 8.*

Burghard, Archbishop of *Magdeburge* that should haue both taught and giuen example to men to be iust, and true, in word and deede, especially, when men bind their promises by oath, brake his oath and promise there seuerall times, with the Senate and people of his Citie of *Madgeburge*; but behold the hand of God vpon this wretched periurist, for being taken and put in prison, the Iaylor did beate him to death. *Chron: Ernest: Bretanss.*

Stories report, that *Sigismunde*, the Emperour, gaue safe conduct and swore to *Iohn Husse*, and *Hierom* of *Prage*, that if they would come to the Councell of *Constance* they should safely returne. But contrary to his promise, hee suffered the Romane beasts bandogges, to consume them with fire. But this vniust Emperour did neuer thriue (after that trechery) in his affaires: *Theat: hist.*

A certaine fellow, hearing a godly Preacher in a Pulpit say much against periury, greatly condemning the same, and shewed how it neuer escaped vnpunished, scoffingly saide, I haue often forsworne my selfe, and yet my right hand is not a whit shorter then my left, which words scarce vttered, but an inflamation rose in that hand which would neuer be cured. But was cut off, to saue the rest of his body, and so at length his right hand through the iustice of God was made shorter then the left.

In the yeare of our Lord, 1055. *Goodwine*, Earle of *Kent*, sitting at the table with King *Edward* the first, protesting a falsehood, wishing that bit of bread which hee did eate might choke him, for the which hee was choked in the presence of the King, *Stow: Chron.*

In the happy raigne of Queene *Elizabeth* of blessed memory, a woman in *London*, called *Anne Aueries* a widowe, bought six pound of flax in *Woodstreete*, for the which shee swore she had paide, with many protestations, though the shopmen swore the contrary as they well did knowe it to be true. But behold the fearefull iudgement of God vpon this miserable woman, for presently shee fell downe, casting that vpward which nature had appointed to discend downeward, which caused a most lothsome stinke. And so she died fearfully, that liued vnconscionably: *Stow: Chron.*

Chap. XXVI.

Of Blasphemy, and Blasphemers.

BLasphemie, according to the Scriptures phrase, is euery word, that derogateth from the bounty, mercy, iustice, eternitie,

eternitie, and ſoueraigne power of God, ſuch was the ſpeach of the Noble-man, in King *Ioherams* time, who ſcoffingly anſwered the Prophet *Eliſha*, that if God would open the windowes of heauen, there could not be ſuch a plentie in *Samaria*. But his ende was fearefull, for the next day it came to paſſe, that hee was troden to death in the throng, 2. *King*: 7. 2. 16. 19. 20.

We reade that *Lewis* King of *Fraunce*, charged all his ſubiects to abſtaine from ſwearing and blaſpheming. But a certaine Noble man, called Lord of *Ienuill*, blaſphemed God moſt wickedly, whom the good King cauſed to bee taken, and his lippes to be ſlit with an hot yron, ſaying, he muſt be content to endure that puniſhment, for that hee purpoſed to baniſh oathes out of his Kingdome, *Nichol: Gil: Vol: 1. Fran: Chron.*

Blaſphemous *Senacherib* King of *Aſſiria*, who railed on the liuing God, preferring his owne filthy Idols, aboue the glorious God of heauen, was for his villany ſlaine by his owne ſonnes as he was on his knees worſhipping his owne helpleſſe God, 2. *Kin:* 19. 37. This ſinne is ſo odious in the ſight of God, that the very occaſioners thereof (though his deare ſeruants) are ſubiect to puniſhment, as *David*, 2. *Sam:* 12. 14.

In *London*, there were ſometime three maides going to ſchoole, of which, one was called *Dennis Benifield* of twelue yeares of age: theſe were reaſoning what God ſhould bee, a good olde man ſaith one, nay an old doting foole ſaith *Dennis*: but the next day comming home from market, was ſtricken by the Lord on the one ſide, which was very blacke and ſo died; Book of *Mart.*

Three ſouldiers amongſt the *Tirigeti*, a people of *Sarmatia*, as they went through a wood, there fell great tempeſt and thundering, whereat the one of them blaſphemed the Lord of thunder, vſing deſpightfull ſpeaches: but the righteous God paide him his hire preſently, for he cauſed the winde to blowe vp a huge tree by the roote, and cruſhed him and his wicked tongue to pieces, his other two companions ranne away,

way all amazed, and publiſhed the feareful accident, *Theat.*

And *Arian* Biſhop called *Olimpius*, being at *Carthage* in the bathes, reproached the holy name of God, and was killed with lightning: *Paul, Diacon:*

Alſo an Hermit called *Antonius*, blaſpheming our Sauiour and the bleſſed Virgin *Mary*, whoſe guts were gnawne to pieces (through Gods iuſt iudgement) by an incurable diſeaſe: *Aeneas Siluius* of the *act: of Alfonſ.*

CHAP. XXVII.

More examples of curſers and ſwearers.

FEareſull, and very fearfull, is the eſtate of curſers and ſwearers, who liue (as it were) in hell already, and as their filthy mouthes and throats were ſome corner of hell. Harken further, therefore, vnto the iuſt iudgement of God vpon many of them, and ſuch like wicked ones, looke vpon their horrible ends & tremble: There was in *Germany* a wicked wretch, that vpon euery trifling occaſion, as if hee did but ſlippe, he would vſually name the diuell, for the which, he being often reproued, but would neuer amend, at laſt paſſing ouer a bridg fell downe, and in the fall ſaide hoiſe vp with an hundred diuels: which no ſooner ſpoken, but the diuell ſo often by him named, came and caried him away: *Luth:* vpon the 15. *chap.* of the 1. *Corinth:*

A certaine ſouldier, trauelling through *Marcſia*, a country in *Almaigne*, fell ſicke by the way, and comming to an Inne, deliuered his money to his Hoſteſſe to lay vp, which being recouered required his money: But both Hoſt and Hoſteſſe forſwearing the hauing any money of him, and for a ſlander, and other abuſes (as they wickedly pretended) caſt him into priſon: but the matter comming in queſtion before the Magiſtrate, the Hoſt & Hoſteſſe ſtill denied, praying that if they had any, the diuell might take them: whereupon, the diuell preſently came and caried the Hoſt quite away in the ſight of them all: *Wierus, lib. 3. chap: 17.* of the deluſion of ſpirits.

About

About the ſame time, there liued in *Sauoy*, a vicious fellow, who was an horrible and vſuall ſwearer, but his end was fearefull, for being infected with the plague, and continuing his damnable ſwearing, was exhorted vnto repentance, but all in vaine, for holding out in ſwearing and curſing, the diuell hoiſed him vp and caried him away in the ſight of his wife and a kinſwoman, *Theat:*

In *Fraunce*, a wicked curſer and ſwearer, prayed the diuell might take his child, which was preſently poſſeſſed of the diuell, *Beza: in hom.*

Alſo a wicked husband wiſheth the like to his wife, whom Sathan did preſently bereaue of her wits, *Theod: Beza homil: 26. in hiſt: paſſ: 23.*

Henry Earle of *Schwartburge* in his common ſpeach would wiſh, if it were not ſo, he might be drowned in a lakes, which being murthered was caſt into a priuie, *Anno: 1548. Albert: Brant: Chron: Sexon: lib: 6.*

Diuers Noble-men being at a horſe running, bade the diuell take the hindmoſt, which fell out to bee a lone horſe that brake looſe, which the diuell hoiſed vp into the aire and carried away in the ſight of them all, *Martin Luth: in his conſ:*

At *Witeburge*, a woman being angry with her child, bade the diuell take it, which poore child was preſently poſſeſſed, *Martin Luth:*

At *Neoburge* in *Germany*, a woman prayed God in her anger, ſhe might neuer ſee her child aliue againe, who going the ſame day to *Bathe*, it was drowned: *Theat: hiſt:*

Iohn Peter, ſonne in law to *Alexander* ſometime keeper of *Newgate*, would wiſh if it were not ſo that hee might rot, and ſo he did rot, and died moſt miſerably, *lib: Mart: pag: 210.*

Many more fearefull examples might bee ſhewed, which were ouer tedious to rehearſe, and beſides that ſome elſe where are noted. But theſe may terrifie ſuch as haue any grace, and for the graceleſſe we leaue them to Gods mercies, or to his iudgements: either to repent and amend, and ſo to bee ſaued, or elſe to goe on in their horrible wickedneſſe, not abiding wholeſome reproofe, and ſo bee damned with the

diuell and his Angels in hell fire, for euer and euer.

CHAP. XXVIII.

Of ſuch as contemptuouſly prophane the bleſſed word of God, and his holy Sacraments.

HE knowes little, that knowes not what it is to take Gods holy name in vaine, to deſpiſe his word and Sacraments, for the which the Lord will not hold ſuch guiltleſſe, as by theſe places appeareth, 1. *Corint*: 11.29.30. *Exod*: 16.8. *Deut*: 4.2. & 12.22. *Pſal*: 50.16.17. *Math*: 7.6. *Reuel*: 22.18. Theſe places doe not onely condemne fearefully the abuſers of the word & ſacraments, but alſo ſuch as abuſe the miniſters thereof, for they are the ſeruants of the Lord of hoſts.

It is written, of *Vrbanus Formenſis* and *Felix Iducenſis*, two *Donatiſts*, who ruſhing into *Thipaſa*, a Citie of *Mauritania*, commaunded the *Euchariſt* to be throwne amongſt the dogs (horrible to be heard) but the dogges growing thereby mad, ſet vpon their owne maſters and rent and ſpoiled them, a iuſt reward for their horrible villanie: *Centur*: 4 *chap*. 6.

We may read of *Theopompus*, a Philoſopher, and one *Theodectes* a Poet, who mingled their prophane writings with the ſacred word of God: But the firſt was ſtricken with a phrenſie, and the ſecond with blindneſſe, &c. *Ioſeph: antiq*: *lib*: 12. *chapter* 2.

A certaine husband-man dwelling in a towne of *Germany* called *Itzſith*, was a common deſpiſer of the word and ſacraments, with moſt vile and bitter termes: this man going into the fieldes to ſee his ſheepe, was found dead in the fielde, with his body alſo ſcourged and burned; *Iuſt*: *Ion*: *in Luth*: *Confet*:

In the yeare of our Lord, 1553. there was a certaine cobblers ſeruant, that was brought vp amongſt the profeſſors of reformed Religion, amongſt whom, hee receiued the ſacrament according to Chriſts holy inſtitution, but afterliuing amongſt foiſty Papiſts, receiued the ſacrament after their erro-

nious

nious fashion, now returning againe to his olde master, who exhorted him to goe againe to the holy Communion: but the poore seduced creature fell into despaire, crying, he was the diuels bondslaue, and therewithall threw himselfe headlõg out of a high window, with which fall, his bowels gushed out of his mouth and so he died miserably, *Phil. Melanct.*

In the yeare of our Lord, 347. vnder *Sapor* King of *Persia*, there was a great persecution of Christians, at what time; one *Miles* a holy Bishop and constant Martyr, who preaching and exhorting faithfully, and suffering many torments, as he laboured painefully in his calling, could not winne (to his knowledge) one soule in the whole Citie, whereof hee was Bishop, for griefe whereof he left them and went his way: but presently the Lord sent the spirit of diuision amongst them, and the King setting vpon them, vtterly destroyed them and their Citie, so that there was left no signe of a Citie. A iust punishment vpon wicked contemners of God, his word, sacraments and Ministers thereof: *Sozom: lib: 2. chap: 31. and lib. 1. chap: 16.*

In a certaine place, there was the passion of Christ played vpon a scaffold, but marke what fell out, hee that was crucified for Christ, had a bladder of blood at his side, into the which another Player should haue thrust his speare, but the weapon hit vpon the false Christs side, and slew him, by the fall of whom, another that played the part of a woman lamenting by the Crosse, was also slaine, and his brother that was first slaine, slew him that slew his brother, and so was hanged worthely for his labour: a worthy spectacle for all scurrilous and rattle-brained Players, that goe vp and downe, and fill the rude peoples heads with vanitie, to maintaine them in quaffing, tobaccoing, Saboath-breaking, &c. I will say no more, but pray them to leaue breaking of the holy Saboath, so earnestly commaunded by the great God of heauen and earth, and their counterfeit oathes and lying, and womens apparell, which is a despite vnto the holy Creator of all things. *Melanc: in coll: manli.*

It is reported that the history of our blessed Saviour was plai-

plaied in *Oxford*, where he that counterfeited the person of the Sauiour of the whole world, was presently stricken with the spirit of giddinesse and madnes, crying out, that it was the iust iudgement of God for his presumption. Also it is credibly reported, that three other of the same were hanged for robbing, *Theat:*

Very lamentable is the story of one *Iohn Apowell*, a seruing man, who hearing one *William Malden* reading certaine english prayers, mocked and scoffed at him after euery word, with contrary gaudes and flowting termes: but presently the hand of God was vpon him: for feare seazed on him, and the next day he was found out of his wits, crying night and day, the diuell, oh the diuell of hell: now the diuell of hell, loe where he goeth, &c. Let all despisers of Religion, and religious people marke this and tremble, assuring themselues that though they escape the fearfull hand of God in this life, yet shall they bee sure of hell fire for their pay if they repent not, *Lib: Mart: pag:* 2103.

Chap. XXIX.

Of prophaners of the holy Saboath.

How fearfull a sinne the breach of the holy Saboath is, the strictnesse of the Lords Commaundement, and his owne example in the same propounded euidently sheweth, as also by diuers other places of holy Scripture may be plainly seene, as these following, *Exod:* 20. 8. 9. 10. 11. & 23. 12. *Ex:* 20. 12. 13. *Deut:* 5. 12. 13. 14. *Num,* 15. 32. 33. 34. 35. 36. 37. *Neh:* 13. 15. 16. 17. 18. 19. 20. 21. *Esa:* 58. 13. 14. *Ier:* 17. 19. 20. 21. to the ende of the chapter, the Saboath is holy, and so to be kept of all obedient Christians. The Saboath is holy, yet the common people call the festiuall daies holy, yea more holy then the Lords day, but no day so damnably abused, so irreligiously prophaned, as these dayes, I meane, both the Saboath and the others: for then on those dayes, their playes, their beare-baitings, their wakes, weddings, dauncings, drin-

drinkings, whoring, ſwearing, lying, fighting, ſwaggering, and what not, &c. ſo that, that day which ſhould bee kept moſt holy, is commonly moſt horribly abuſed, to the diſhonour of the Almightie and griefe of all faithfull Chriſtians, and yet litle looked vnto by thoſe that are in authoritie, although his Maieſtie ſent forth his moſt gracious proclamation for the true keeping of the Saboath. But men that regard not Gods Commaundement, will not feare to breake the Kings lawes, except puniſhment (for euery breach) might bee inflicted. Let vs ſee ſome fearefull examples of Gods wrath againſt Saboath-breakers: But firſt let vs ſee whether there was euer any law to controule and puniſh the abuſers of the holy Saboath: wee may reade in the ciuill lawe, that the Lords day was commanded to be kept religiouſly and holily, with expreſſe commaundement, not to abuſe this day of holy reſt, with vnholy ſports and paſtimes, of euill examples, &c. *Cod: lib*: 3: *tit*: 12. *leg*. 10.

Wee may reade of a certaine husband-man that would needes goe to plowe on the Saboath day: but marke the fearefull iudgement of God vpon him, for as hee cleanſed his plowe with an yron inſtrument, the yron ſtucke faſt in his hand and could not be got out: But there ſtucke two yeares, as a manifeſt token of Gods wrath againſt him, for that horrible ſinne: *Greg*: *Turon*.

Another prophane wretch, hauing neither care nor conſcience of the ſeruice of God, would needes conuey his corne out of his fieldes on the Lords Saboath, but as he was ſo hot, that he could not ſtay till the worky-day, ſo the Lord ſent a heat into the ſame corne, which was ſo greedily inned and conſumed with the barne, and all the reſt hee had with fire from heauen: if God ſo ſerue labourers on his Saboath, then let loiterers and prophaners (which is euill of it ſelfe) looke to be plagued for their horrible wantonneſſe and diſorder, *diſ*: *de temp*: *ſer*: 117.

A certaine Noble-man would vſually hunt on the Saboath day, but as hee loued dogs more then the ſeruice of God vpon his holy Saboath, ſo the Lord rewarded him: for hee

made his wife to bring foorth a childe with a head like a dog, that seeing he preferred his dogs before Gods worship, hee might haue a dogge of his owne getting to play withall, and to make much of, *Theat: hist:*

A certaine woman at *Kinstat in Fraunce*, would not come to the Church on the Saboath: but would pill flax, and doe other worke, notwithstanding diuers of her neighbours exhorted her to leaue off, she would not, but continued in so doing: in so much as one Saboath the fire seemed to be in it, but did no hurt: the second Saboath the fire beganne, but was quickly extinct, but the 3. Saboath, the flax tooke fire which would neuer be quenched, till it had consumed this obstinate woman, that no proofe or councell would reclaime, and two of her children, yet a litle infant in the cradle was taken out of the middest of the flame, and miraculously saued, *Iob: Fincell: lib. 3. de miracul:*

A certaine husbandman in *Panerbia Glemilacensi*, did grinde corne on the Saboath day, which the Lord burned: *Cent: 12. chap. 6.*

In the Councell at *Paris*, much perswasion was that the Saboath might bee more religiously kept and not abused, as it was, with the vaine delights of the world and carnall pleasure, for saide they, wee haue beene our selues eye-witnesses, that some men being about their worldly businesse, haue beene stricken with thunder, some maimed, others their bodies, flesh and bones consumed with fire: besides diuers other fearefull iudgements of God vpon Saboath-breakers: *Concil: Par: lib: 1, chap: 50.*

My author saith, he heard of a towne that was twice burnt, for the horrible prophanation of the Lords day: and I dare boldly say, I knowe a great towne in *Deuonshire*, whose inhabitants I could particularly name, were open deriders of the word and ministers of the same, as also fearefull abusers of the holy Saboath: This wretched people haue beene diuers times told (by their Preacher) that God would send fire from heauen to punnish their contempt, except they repented and amended. And behold, they had no sooner driuen that Preacher

cher away, but preſently the fearefull plague of peſtilence fell vpon that towne, ſo that they had not a miniſter to bury their dead, (which were many) partly by that ſickneſſe, and partly by famine: preſently after the plague came fire, which conſumed almoſt one ſtreete, I pray God the now inhabitants of that towne (which I ſpeake of) may remember the ſame with good vſe: A memorable example happened at *London* in the yeare, 1583, at *Paris-garden*, where (vpon the Sabaoth day) were gathered together, as accuſtomably were vſed, great multitudes of prophane people to behold the ſport of beare-baiting without reſpect of the Lords day, or any exerciſe of Religion required on that day, which prophane impietie, the Lord (whoſe holy commaundement they ſo litle regarded) iuſtly recompenced, for ſuddenly he cauſed the ſcaffold to breake, and the ſinfull beholders of that beaſtly vanitie to runne headlong down, ſo that to the number of eight perſons (men and women) were ſlaine therewith, and preſently died in their fearefull ſinnes: beſides, many were ſore hurt and bruiſed, to the ſhortning of their daies, and continuall paine and miſery: ſurely a iuſt punniſhment for ſuch as delight in the crueltie of Gods creatures, which neuer had beene but for *Adams* tranſgreſſion, and in ſhedding of their blood, not in the bleſſed word of God, and the holy exerciſe of Chriſts Religion, and that vpon the holy Saboath, ſo often and ſo earneſtly commaunded and commended by the mightie God of the whole world, yea, and ſo fearefully punniſhed in the contemners thereof, as a litle before may plainely appeare, by the ſeuerall places of Scripture there quoted for our further inſtruction, beſides all the fearefull examples in this Chapter mentioned, which as they are many, ſo the report being from faithfull witneſſes, may terrifie the hearts of all obedient Chriſtians, and as for thoſe (I meane *Salomons* fooles) that hate to bee reformed, and that no admonition nor example will ſerue, I leaue them to the conſideration of theſe places, *Iob*: 20: 12: 13: 14: *Prou*: 1: 10: *and* 4: 14: 15: 16: 17: *and* 9: 6: 7: 8: 9: 10: 23: 24: *and* 11: 20: 21: *and* 14: 9: *and* 15: 5: 9: 10: 11: 12: *Eccle*: 8: 11. 12. 13.

made his wife to bring foorth a childe with a head like a dog, that ſeeing he preferred his dogs before Gods worſhip, hee might haue a dogge of his owne getting to play withall, and to make much of, *Theat: hiſt:*

A certaine woman at *Kinſtat in Fraunce*, would not come to the Church on the Saboath: but would pill flax, and doe other worke, notwithſtanding diuers of her neighbours exhorted her to leaue off, ſhe would not, but continued in ſo doing: in ſo much as one Saboath the fire ſeemed to be in it, but did no hurt: the ſecond Saboath the fire beganne, but was quickly extinct, but the 3. Saboath, the flax tooke fire which would neuer be quenched, till it had conſumed this obſtinate woman, that no proofe or councell would reclaime, and two of her children, yet a litle infant in the cradle was taken out of the middeſt of the flame, and miraculouſly ſaued, *Iob: Fincell: lib. 3. de miracul:*

A certaine husbandman in *Panerbia Glemilacenſi*, did grinde corne on the Saboath day, which the Lord burned: *Cent: 12. chap. 6.*

In the Councell at *Paris*, much perſwaſion was that the Saboath might bee more religiouſly kept and not abuſed, as it was, with the vaine delights of the world and carnall pleaſure, for ſaide they, wee haue beene our ſelues eye-witneſſes, that ſome men being about their worldly buſineſſe, haue beene ſtricken with thunder, ſome maimed, others their bodies, fleſh and bones conſumed with fire: beſides diuers other fearefull iudgements of God vpon Saboath-breakers: *Concil: Par: lib: 1, chap: 50.*

My author ſaith, he heard of a towne that was twice burnt, for the horrible prophanation of the Lords day: and I dare boldly ſay, I knowe a great towne in *Deuonſhire*, whoſe inhabitants I could particularly name, were open deriders of the word and miniſters of the ſame, as alſo fearefull abuſers of the holy Saboath: This wretched people haue beene diuers times told (by their Preacher) that God would ſend fire from heauen to punniſh their contempt, except they repented and amended. And behold, they had no ſooner driuen that Preacher

cher away, but preſently the fearefull plague of peſtilence fell vpon that towne, ſo that they had not a miniſter to bury their dead, (which were many) partly by that ſickneſſe, and partly by famine: preſently after the plague came fire, which conſumed almoſt one ſtreete, I pray God the now inhabitants of that towne (which I ſpeake of) may remember the ſame with good vſe: A memorable example happened at *London* in the yeare, 1583. at *Paris-garden*, where (vpon the Saboath day) were gathered together, as accuſtomably were vſed, great multitudes of prophane people to behold the ſport of beare-baiting without reſpect of the Lords day, or any exerciſe of Religion required on that day, which prophane impiety, the Lord whoſe holy commaundement they ſo litle regar[illegible] vſed the ſcaffold[illegible] beaſtly vanitie re[illegible] nber of eight perſ[illegible] ith, and preſent[illegible] uy were ſore hurt[illegible], and continual[illegible] nt for ſuch as delight in the crueltie of [illegible] ch neuer had beene but for *Adams* tranſgreſſion, and in ſhedding of their blood, not in the bleſſed word of God, and the holy exerciſe of Chriſts Religion, and that vpon the holy Saboath, ſo often and ſo earneſtly commaunded and commended by the mightie God of the whole world, yea, and ſo fearefully punniſhed in the contemners thereof, as a litle before may plainely appeare, by the ſeuerall places of Scripture there quoted for our further inſtruction, beſides all the fearefull examples in this Chapter mentioned, which as they are many, ſo the report being from faithfull witneſſes, may terrifie the hearts of all obedient Chriſtians, and as for thoſe (I meane *Salomons* fooles) that hate to bee reformed, and that no admonition nor example will ſerue, I leaue them to the conſideration of theſe places, *Iob*: 20: 12: 13: 14: *Prou*: 1: 10: *and* 4: 14: 15: 16: 17: *and* 9: 6: 7: 8: 9: 10: 23: 24: *and* 11: 20: 21: *and* 14: 9: *and* 15: 5: 9: 10: 11: 12: *Eccle*: 8: 11. 12. 13.

FOXING

THE SECOND BOOKE OF THE THEATER of Gods iudgements abridged.

CHAP. I.

Of rebellious and disobedient children.

IN the former booke, wee haue heard of the dreadfull iudgements of God, vpon the wilfull transgressors of the commaundements of the first table, now it followeth, to speake of the like fearefull punnishments vpon the contemners of the second table: for the same God, that commanded the first duties, commaunded also the residue, so he that continues in the wilfull breach of the first, or last sinnes against the eternall God, that gaue the whole ten commaundements, and who so sinnes against God, hurts his owne soule, *Prou:* 8.35. *Ia:*2. 10.11.

Now, let vs begin with disobedient children to their parents, whose case is most fearefull, as shall appeare hereafter: *Cham*, for contemning and deriding his old father *Noah*, was cursed in his youngest sonne *Canaan*, of whom came the (cursed) *Cananites*, *Gen:*9.22.25. *Numb:*33.51.52.53. *Deut:* 7.1.2.3.4, *&c.*

Likewise, we may reade of rebellious *Absolon*, against his good father *Dauid*, and of his fearefull end, who was hanged by the haire of his head in a bough of a tree, & thrust through with

with a ſpeare or dart, 2. *Samuel*, 18. 9. 14.

That this vnnaturall ſinne of rebellion and diſobedience to parents, is moſt odious to our heauenly father, may further appeare by the ende of wicked *Achitophell*, who gaue damnable councell to wicked *Abſolon* againſt his father, for when he ſaw the good counſell of *Huſhai* was accepted before his, he went and hanged himſelfe, as a iuſt paiment for his wicked counſell, 2. *Sam*: 17. 23.

Cranmius, the ſonne of *Clotarius* King of *Fraunce*, rebelled againſt his father, who putting him to flight gaue commaundement that he, his wife and children being taken in the purſuite, ſhould be put into a litle houſe, and the houſe ſet on fire, and ſo they all periſhed together in the fire: Let all diſobedient children looke on theſe, and ſuch like fearefull examples and tremble, for this was a iuſt re-ward for a rebellious ſon, though the father bee condemned of cruelitie, &c. *Greg: of Tour*: 4 *lib.*

We reade of *Adulphus*, who tooke his father, the Duke of *Gilderland* priſoner, as he was going to bed, who hauing put off his hoſe, could not be ſuffered to pull them on againe, but inforced his own father to trudge bare-legd fiue long *Almaine* miles, & then put him into the bottome of a deepe dungeon, where was no light, but a litle window, &c. but in the end he was take priſoner & caried away bound & in the end ſlaine in warre, whither he was caried: *Phil. Com: reg: Lewis*. 12. *ch*: 63.

In a litle village called *Inchi* neare to *Cambray*, there was *Anno* 1461. a wretched ſonne which threw his owne mother out of his doores three times in one day, the third time ſaying (in a furious rage) that hee had rather ſee his houſe burnt to coales, then ſhe ſhould abide there one day longer: but behold, the very ſame day the iuſt iudgement of God brought fire, no man could tell how, and burnt his houſe (according to his curſed ſpeaches) to coales and aſhes, and twelue houſes more: *Enguerr: monſt: vol*: 1.

It is reported that vpon a time in *Naples*, there was a pitifull noiſe & out-crie in the ſtreetes in the night, which cauſed ſome to run out with light, where they found the foule fiend

ſtriuing to carry away a young man, which wretched young man, caught hold of one, and would neuer leaue him, but helde faſt and cryed to God, till the cruell enemy left him: when he came to himſelfe againe, he confeſſed he had liued a graceleſſe life againſt God and his parents, ſo that in ſtead of bleſſing, they vſed to curſe him: *Alex: ab Alex. Sicer: lib: 4. chap: 14.*

The ſame author, in the ſame place, names a certaine young man of *Gabia*, who abuſing his owne father, would needes trauell towards *Rome*, the ſinke of all miſchiefe, to learne ſome deuiſe or villany againſt his father to do him hurt: But marke on the way he met the diuell, foule and ill ſhapen, with ragged cloathes, who asked him whether he went, and where about, the young braine-ſicke foole, told him his buſineſſe, the foule companion told him, that the ſame errand hee had, ſo going together, they alſo lay together; but harken yee diſobedient to parents, when the young gallant was aſleepe, his wicked bed-fellow (the diuell) catched him by the throate to ſtrangle him, who awaked and cried aloude to God for helpe, the enemy fledde breaking the houſe, and making the walles to rattle with ſuch a noiſe, that the houſhold awaked, and comming vp to knowe what was the matter, the young gallant told all, and afterward repenting, led a new life.

A certaine poore old man, had a very rich ſonne, of whom he craued but food and apparell: but the proude vnnaturall ſon, was ſo far frō granting any reliefe to his poore old father, that he denied him to be his father, & with bitter words droue his poore weeping father away: but behold, the hand of God vpon this bruitiſh wretch: the Lord ſtroke him with fury and diſtraction of ſences, vnto the day of his death: *Man: in coll:*

Another young man, not ſo cruell as the former, would not ſuffer his father to begge, but would keepe him, notwithſtanding comming in vpon a time, and finding a daintie morſell on the table, cauſed it to bee caried away: but when the daintie meate ſhould be fetched for himſelfe, loe there was for meate ſerpents, and for ſauce ſnakes: and beſides that, a

ſerpent

ſerpent leaped in his face, and hanged continually on his lip. &c. *Mantin coll:*

It is reported that a wicked ſonne did beate his old father, and trailed him by the haire of his head to the threſhold of the doore, which wretch when he was olde, was ſo ſerued of his ſonne and worſe, for his ſonne dragged him out of doores into the dirt in the ſtreetes, *Theat: hiſt:* lo we ſee heere, like ſin, like puniſhment, as *Iudg:* 1. 6. 7. *Leu:* 24. 19. 20. *Deut:* 19. 21.

A certaine wicked ſonne, thinking his olde father to bee vnmannerly at his meate, made a trough for him, as though his father had beene a pigge to eate his meate in a trough, this wretch had a young ſonne which asked his father for what that trough muſt ſerue? to whom the graceleſſe caitife anſwered, it muſt be for his grandfather, what quoth the child; and for you alſo when you are olde, &c. *Georg: Lant: de Diſcipl: Liberor.*

At *Millaine*, there was a diſobedient and obſtinate ſonne, that being admoniſhed by his mother to amend his life would make a wry mouth at her, who in her angerpraied God that he might make ſuch a mouth on the gallowes, which indeed came to paſſe, for being apprehended (by the officer) for theft, he was ere long hanged; but when he was on the ladder he was perceiued to wring, or wry his mouth for griefe, as he was wont to doe to his mother: marke this ye diſobedient children, and yee chollericke curſing mothers, *Theat: hiſt.*

I might adde heere, the ſtories of *Henry* the ſecond King of *England*, & *Lothair* King of the *Saxons* in *Fraunce*, whoſe ſonnes very vnnaturally, ſought their fathers ouerthrow, in ſtead of great loue and dutie, which their fathers well deſerued for their loue vnto them: but I haue beene too large in this chapter, for the which I craue pardon, the rather, for that I haue dealt againſt a large and common ſin; but yet giue me leaue to end this chapter with ſuch a tale as many wiſe-men will acknowledge to haue heard. A certaine young man being at the gallowes to be hanged, deſired to ſpeake with his mother (there preſent) in hir eare, at what time he bit off her eare, ſaying, ſhe brought him to that ſhamefull death, for in

ſtead of correcting him for his faults, ſhee would flatter and cocker him in his vicious behauiour, hereby thee ſee what is the cauſe, of the deſtruction both of body and ſoule of many children, *Tiriach: Spang.*

CHAP. II.

Of rebellion and diſloialtie againſt ſuperiours.

AS we haue heard, that it is a thing ſtrictly required, that children ſhould obey parents, ſo here wee may heare the like commaunded, that ſubiects obey their Princes and ſuperiors, and diſobedience ſeuerely puniſhed, *Rom: 13. 1. Pet: 2. Mat: 22. Exod: 22. Num: 16. 2. Sam: 16.*

One *Brennius* Captaine of the *Gaules*, beſieging *Epheſus*, had the Citie betraied into his hands by a diuelliſh woman, for the greedy deſire of the Iewell that the Captaine wore: but when ſhee had played her wicked part, hee ouerwhelmed her with gold, *Theat: hiſt.*

Heradamon, deliuered vp his owne natiue citie to *Aurelian* the Emperour, in hope thereby to ſaue his owne life, but the Emperour ſaued all the reſt and deſtroyed the traitour: *Eraſm: in Ap: lib: 1.*

A certaine traitor, offered *Fabritius* the *Romane* to poiſon his enemy *Pirrhus*: but worthy *Fabritius*, ſent the traitour bound to *Pirrhus*, who was enemy to the *Romane* Empire, &c. *Cic: off: lib: 9.*

In Anno 1275. *Lewlin* Prince of *Wales*, rebelled againſt *Edward* the firſt, for the which he had his head preferred to the top of the Tower in *London*, *Languet.*

In the raigne of *Henry* the fourth, diuers Noble-men and Kings rebelled, and came euery one of them to a miſerable ende, *Languet.*

In the time time of *Henry* the fifth, Sir *Richard*, Earle of *Cambridge*, Sir *Richard Scroope*, Treaſurer of *England*, and Sir *Thomas Gray*, were beheaded for treaſon.

The perfidious and treacherous part of *Baneſter*, ſeruant to the

the Duke of *Buckingham* is moſt odious, the Duke had brought him vp of naught: but fleeing from the face of cruell *Richard* the vſurper to *Baneſter* for ſuccour, his wicked man, for hope of one thouſand pound betraied his maſter the Duke: but neuer had one penny, for (ſaid the King) he that will betray ſo good a maſter, will betray any other, and in his olde age the wretch was accuſed of murther, and ſaued by his Booke, *Theat: hiſt.*

In the raigne of our late Soueraigne Queene *Elizabeth* of famous memory, were many treaſons conſpired, but God deliuered his worthy ſeruants and true ſubiects: but executed his iuſt iudgement vpon the traiterous conſpiratours. All men knowe the miſerable ends of the Earles of *Northumberland* and *Weſtmerland*, the one beheaded at *Yorke*, the other fled the land, and left his houſe to deſtruction, many of their followers were hanged, &c. It were ouerlong to ſpeake at large, of *Iohn*, and *Frauncis Throgmorton*, *Brooke*, *Redman*, *Parry*, *Babington*, *Arden*, with diuers others, who receiued according to their deſerts. How the traiterous conſpirators againſt our Noble King *Iames*, that wiſheth euery mans good haue ſped, euery child in a maner can report. And if *London-bridge* and other famous places would conceale, *Preſbiter Garnet*, and his twelue Iudaſſes, (Diſciples I ſhould ſay) they cannot, neither will the Lieue-tenant of the Tower denie this preſent graceleſſe priſoners, who ſought the deſtruction of the moſt peaceable and mercifull Prince that liueth: I let paſſe the horrible, but iuſt death of the wicked murtherer of the late King of *Fraunce*, and will ende this chapter with ſome relation of ſundry countries puniſhments, of traitours and rebels.

The *Aeginates* vſed to cut off their right thumbes, that they might neuer after handle weapon.

The *Mitilenians*, tooke away their liues.

The inhabitants of *Samos*, marked them in the face, with the picture of an Owle.

The *Romanes* vſed diuers kinds of painefull puniſhments vpon treacherous and traiterous rebels, *Theat: hiſt.*

Open your eyes all yee traitours, Iesuites, Seminaries, and bloody Papists: Repent you before the halter and damnation come vpon you, &c.

Chap. III.

Of rebellious people against their superiours, for raising of taxes and Subsedies.

In Anno, 1306. the *Flemminges* made an insurrection against the King for raising a taxe vpon their ships that arriued at a certaine hauen. But after diuers battels and many ouerthrowes, they went to wracke, for they lost (in the last battel) thirtie sixe thousand, besides a great number that were taken prisoners, *Nich: Gil. vol:* 1.

Againe, in the raigne of *Charles* the sixt, the *Parisians* (by reason of a taxe to be raised) conspired against their King: but were iustly punished, many of them by death; so were diuers for the like rebellion at *Troyes*, *Orlean*, *Chalon*, *Sens*, and *Rhemes*, *Nic: Gil: vol:* 2.

In Anno, 1535. Certaine base people of *Sonabey*, rebelled against the Earle of *Lupson* for oppressing them as they saide, but after much bloodshed they were very sharply punished, and their Captaine fleeing were made away, *Sleid: lib:* 4.

In Anno, 1557. The *Vandales* rebelled against their superiours, intending to redresse their owne wrongs, but their army consisting of ninetie thousand were not only suppressed, but seuerely punished, for as they fled they were slaine like dogs and cruelly tormented, *Theat: hist.*

In Anno, 1381 in *Richard* the second his time, sixtie thousand rebelled whose Captaines were *Wat Tiler*, *Iacke Strawe*, their rebellion was for a taxe, but they were iustly ouerthrowne and brought to nought: *Stow: Chron.*

In *Henry* the seauenth his time, there was an insurrection in the North by reason of a taxe raised, and also of the *Cornish* men: but both sorts came to a fearefull end, and that worthily, *Stow: Chr:*

And

And thus wee may ſee as in a glaſſe, the iuſt puniſhment and iudgement of God vpon rebellious wretches, pretend what they can pretend, for vengeance is Gods and not euery braine ſicke rebels, &c.

CHAP. IIII.

Of murther, and murthering.

HE that forbade murther, hath in all ages both diſcouered many ſecret murthers, and alſo moſt ſeuerely puniſhed the ſame, euen from the beginning of the world, as *Exod*: 20. 13. *Gen*: 4 9. *Deut*: 11. 1. 2. 3. *Iudg*: 9. *&c.*

We read of a ſonne of a certaine King of *Phrigia*, that hauing vnaduiſedly ſlaine his owne brother, came to the Court of *Craſſos*, with his face couered as the maner of the nations was, which ſhewed the odiouſneſſe of murther euen amongſt the heathen, that knew not God, nor his anger againſt murther, *Herod*: *lib*: 1.

Cirus, King of *Perſia* was a man of blood, but his ende was according to his life, for a woman ouercomming him, and killing him, threw his head into a ſacke full of blood, ſaying, now glut thy ſelfe with blood, which thou haſt thirſted after, ſo long time, *Oroſi*: *lib*: 2. *Iuſtinus lib*: 1.

Cambiſes Cirus his ſonne, was a bloody murtherer, whoſe ende by Gods iuſt iudgement was moſt fearefull, for as hee was riding in the purſuite of rebels, his ſword fell out of his ſheath, and himſelfe vpon the point of it, *Herod*: *lib*: 3.

Alexander, the tirant of *Pheres*, a moſt bloody murthering wretch, not reſpecting his owne kinne, was at length after many horrible murthers ſlaine his necke being wringed behind him by his owne wines conſent, *Plutarch.*

One *Brutus*, a cruell bloody man, after many horrible cruelties, the fearefull hand of God fell vpon him, for he fell deſperately vpon the point of his owne ſword, and ſo after much ſhedding of blood cauſeleſſe, his owne hand let out his owne blood, *Etropius.*

Chap. V.

More examples of murther, and murtherers.

THe Emperour *Phocas*, attained to the Empire by cruell murthering of his Lord and maſter *Mauritius* with his children, in moſt vile and beaſtly manner, at length being taken by *Priſcus* his ſonne in lawe, had his hands and feet cut off, and himſelfe and his whole race, and his of-ſpring, put to cruell death, as a iuſt recompence of his crueltie.

This monſter, firſt lifted vp the Popes horne, at the ambitious requeſt of *Boniface*, and all to haue his crueltie either couered, or elſe quite blotted out, *Niceph: lib: 18. chap: 58.*

Wonderfull and fearefull is the ſtory of *Popiell* King of *Polelande*, a monſter in bloody crueltie, amongſt many oathes and curſings that hee vſed, hee would ſay, if it bee not true, I would rats might deuoure me, ſo in the end, ſuch companies of rats came vpon him & his wife, that neither his guard, fire, nor water could defend him, but hee, his wife and children, were all deuoured and eaten to the bones, &c. *Munſt: Coſmogra: Anno, 1346:*

Innocent: the fourth, a bloody beaſt and trecherous practiſer againſt Emperours, was found ſlaine in his bed, with blacke markes, as beaten to death: *Hierom Mar.*

Boniface of the ſame ſtampe, putting his predeceſſour to death in priſon, committed many cruelties, and at laſt fell madde, and died fearefully, *Baſle.*

Peter, ſonne to *Alfonſus* King of *Caſtile*, was a moſt bloody tirant, for he put to death his owne wife, with diuers other cruell murthers, and in the ende was himſelfe ſlaine, &c. *Froiſ. lib: 1. hiſt:*

Chap. VII.

Of the monſtrous and vnnaturall ſinne of murthering of parents.

IF to ſmite father, or mother, be death: *Exod:* 21. 15. How much more odious and horrible is it, to murther them: this ſhewes

ſhewes, that the diuell and hell haue euen ſeazed on ſuch an vnnaturall wretch, that dare lay bloody hands on him that begate, and her that bore him: let vs therefore come to ſome fearefull examples, and ends of ſuch horrible Tragedies.

The *Ægyptians* vſed to beate murtherers of parents with ſharpe reedes, made for that purpoſe, and then to put them vpon a ſtacke of thornes, and burne them to death, *Diod: Sic.*

The lawe of the *Romanes*, called *Pompeia*, was that ſuch deteſtible murtherers ſhould bee put into a ſacke of leather: and an Ape, a Cocke, a Viper, and a dogge, with that curſed wight, that theſe being enraged ſhould deuoure him, that vnnaturally had deuoured his parents, that had brought him into this world, *Diod: Sic.*

Seliamus, the tenth Emperour of the Turkes, did moſt vnnaturally, not onely diſpoſeſſe his father *Baiaſet* of his Crowne (by treaſon,) but alſo poiſened him: but ere long the iuſt God (the reuenger of blood) ſtrocke him with a moſt irkeſome diſeaſe of his body: whereof hee died miſerably, euen there, where he before had cruelly oppreſſed his father, *Phil: Melanc: Chron: lib: 5.*

A certaine vnnaturall ſonne, longing after his fathers death for his inheritance, accuſed his father of beaſtly dealing with a cowe, moſt falſely and wrongfully. But marke the iuſt hand of God, preſently after the vniuſt execution of the innocent father, within a moneth this curſed ſonne fell into a reprobate minde, and the Iudge, with ſuch falſe witneſſes as ſet forward his death, dyed in wretched and miſerable ſort, *Theat: hiſt.*

A certaine woman of a Citie in *Silecia*, ſlewe her three children in her husbands abſence, and (as Gods iuſt hand) preſently ſlew her ſelfe, to make vp the number of foure, &c. *Theat: hiſt.*

Charles, ſurnamed *Craſſus*, was tormented and poſſeſſed with a diuell in the preſence of his father and the Peeres, for onely pretending to murther his father as himſelfe confeſſed, *Caſpar: Hedian: lib: 6. chap: 29.*

A certaine lock-ſmith a riotous wretch, to get maintenance

for his vicious behauiour, murthered both his father and mother, which could no way be discouered, but by an olde paire of shooes which were besprinkled with his poore parents blood, shed by that vnnaturall wretch, who was presently executed according to iust desert, *Mart: Luth:*

A certaine other young man, poisened his owne father for his wealth, but the iust God in stead of the goods, brought a shamefull death vpon him: for being drawne through the streetes, he was burnt with an hot yron, and tormented nine houres in a wheele to death, *Caspar: hist: 4. Pet. Chron:*

Let vs after all these fearefull examples, heare a memorable history, of a most vile and cruell step-dame, or step-mother, whose name was *Martina*; This beastly woman, poisened *Constantius* the sonne of *Heraclius*, who had raigned but one yeare, to the ende that *Heraclon* her sonne might raigne in his stead, but God (to be reuenged on the crueltie of the wicked step-dame, or step-diuell) moued the Senate so to detest that crueltie, that in stead of admitting her, or her sonne, to raigne ouer them, they cut out her tongue, and cut off his nose, and then banished them, *Zonaras: tom:* 3.

Marke this yee beastly step-mothers that hate your husbands former children, thinking euery thing too much for them, and too good for them: and all too litle, and too bad for your owne: beware Gods iust iudgement vpon you, and your children, according to your wicked hearts.

Chap. VII.

Of cruell Magistrates that wrongfully put to death or murther their subiects.

As to take away our neighbours life for reuenge, or gaine, is horribly sinfull: much more damnable is it for Kings, Magistrates, and Iudges, to whom God (our supreme King and Iudge) hath deliuered the sword of iustice to execute and doe right to euery man, not to turne the edge of the sword vpon the godly, and backe vpon wicked varlets, not worthy

to

to liue to pester Church or cómon-wealth: of these let vs take a tast. I will ouerpasse many such wicked ones, as those that desired *Barabbas*, that wicked rebellious murtherer, and detested the blessed Sauiour of the world, the innocent lambe of God, these and their successors, (of what sort soeuer) I will ouerslip, and come to cruell *Saul* King of *Israel*, who cruelly slue *Abimelech*, the Priest of the Lord, and fortie fiue more, onely for shewing kindnesse to *David*, whom God loued, and he hated: but God repaide him home, for hee cast him off from being, deliuered him into his enemies hands, and into a reprobate and desperate minde, that he killed himselfe. Lastly, the Lord cut off his whole posteritie: read the first and second bookes of *Samuell*.

Likewise wicked *Ahab*, who murthered poore *Naboath* causelesse for his inheritance, and to the Lords Prophets, hee was a raging Beare or cruell Lion, in murthering them without mercy: but as he fed the greedy dogges with blood, so the Lord also fed the dogges with his blood, and *Iesabels*: 1. *Kin:* 22. 34 *and* 2. *Kin:* 9. 35. 36. 37.

Iehoram sonne of *Iehosaphat* King of *Iudah*, most cruelly murthered six of his owne brethren, after he was possessed of the Crowne: but God that beholds all wickednesse and wrongs, to be auenged of the same, brought a fearefull disease vpon him: for as hee had no pitie on his brethren his owne bowels, so the Lord strocke him with an vnrecouerable sicknesse of his bowels or entrailes, so that after two yeares paines, his guts fell out, and hee miserably dyed, 2. *Chron:* 21. 18. 19.

Edward the second of that name, King of *England*, by the prouocation of *Hugh Spencer* (his darling) oppresst by warre his subiects, and vniustly put to death diuers of his Peeres, and Lords, he was so furious that his Queene fled with her young sonne into *Fraunce*, for which cruelty he was deposed by a generall consent, *Enguerr: monst: vol:* 1.

Io: Maria Duke of *Millaine*, his cruell custome was, to cast his subiects with whom he was angry, to furious mastiues: but at length his subiects incensed with his horrible

cruelie,

crueltie, ranne furiously vpon him, and depriued him of his wretched life, and would not affoord him buriall, &c. *Paul Iouius.*

In the yeare of the world, 3659. *Morindus* raigned in *England*, in monstrous crueltie: but marke the iust iudgement of the righteous God, for going to encounter with a monster out of the *Irish* Seas, hee was deuoured, and so one monster deuoured another, *Stow: Chron:*

Diomedes the *Thracian* King, was so monstrous in crueltie, that he would feede his horses with mans flesh, as with prouender. But he escaped not the reuenging hand of God, for *Hercules* made him prouender at the length for his owne horses, *Plut: in Dion:*

CHAP. VIII.

Of such as without cause moue warre.

WArres betweene Prince and Prince ought not to bee taken in hand, but vpon vrgent cause, and that for the good of the common-wealth, wherefore let vs heare the successe of causelesse, or conscionlesse warre. And wee will begin first with the best: euen with good *Iosiah*, who of a selfe will without iust cause, would needes set vpon *Pharoah Necho* King of *Egypt*, although he intreated passage through his countrey, promising not to annoy his countrey: but to passe that way to warre against another Prince, notwithstanding hee were a good King, yet his wilfulnesse cost him his life in that vniust battell, 2. *chr.* 35. 20. 21. 22. 23.

We may reade of King *Iohn* of *France*, who being offered reasonable conditions of peace at our English mens hands, refused the same & set vpon them, but was ouerthrown by them two miles from *Poitiers* their owne countrey with a great ouerthrow, although the *French* was a huge multitude, and the *English* but a few in comparison of them: This *French* King being so mightie by his huge host, was so proud, that nothing could content him but war, war, where he had his fill,

fill, as before is ſaide. *Froiſ: vol: 1. Nich: Gil: vol: 2.*

Henry of *Luxenburge* Emperour of *Germany*, would needs take part with the *French* King againſt the *Engliſh*, and being tied (becauſe he was blinde) to his ſouldiers, viz: the raines of his bridle to theirs, that the battell being ended, he & they were all ſo found tied (or hampered together) and dead in the preſſe: *Froiſ. vol: 1. chap: 130.*

In the yeare 1455. the *Hungarians* without any iuſt cauſe, but vpon a ſuppoſall of weakeneſſe, and inabilitie in the contrary partie, ſet vpon, and made warre againſt *Otto* the Empeperour: But God gaue this good Emperour victory ouer this vnchriſtened multitude, and huge hoſt: euen with a very ſmall number of ſouldiers. Before he did fight, euen the day before he enioyned a faſt in his army, and after the victory, he cauſed ſolemne thankſgiuing to be giuen in all Churches. A leſſon to be learned in theſe dayes, of ſuch as for faſting, vſe quaffing, and ſwearing: and for thankſgiuing, carrowſing and ſwaggering, more like to *Amalekites*, then ſober Chriſtians, &c. 1 *Sam:* 30. 16. 17. *Theat: hiſt:*

Penda King of middle *England*, hauing ouercome *Anna*, King of the *Eaſt Angles*, grew ſo proude and inſolent, that he would needes warre vpon *Oſwey* King of *Northumberland*, who for loue of peace, offered him great gifts, which hee proudly, and diſdainefully refuſed: but what got hee? *Oſwey* with a few, ouercame him with his great number, & ſo pride and vniuſt warre had a fall, *Lanq: Chron:*

Thus, we ſee the euent and ill ſucceſſe of vniuſt warre taken in hand, of ſpleene, and not vpon iuſt and conſcionable conſideration: as warre is not raſhly to be attempted, euen ſo warre lawfully taken in hand, muſt bee in moderation and not furiouſly, peace muſt firſt be proclaimed, *Deut:* 2. 10. 11. 12. 13. *and* 2. 26. 27. 28. 29. 30. *&c.*

Chap. IX.

Of vnnaturall and brutiſh crueltie, and vnmercifulneſſe towards men and beaſts.

IT is ſtrange that any Chriſtian or heathen ſhould delight themſelues in the effuſion of blood; eſpecially of men: but ſuch was the ſauadge crueltie of great *Pompey*, that he would haue poore bondſlaues caſt vnto cruell beaſtes, but himſelfe was iuſtly recompenſed, for hee was ſlaine by a bondſlaue, &c. *Seneca.*

What may we thinke of our crueltie that profeſſe Chriſtianitie, which ſet dogges and beares, cockes and cockes, together to rend, teare, and kill one another, and wee take great pleaſure therein: yea women, and which is moſt ſhamefull, Gentlewomen reioyce at this mercileſſe crueltie, and ſpoyling one beaſt of another, which neuer had beene, had not *Adam* ſinned.

We may read, that in the twelfth yeare of the raigne of *Tiberius* the Emperour, in the Citie of the *Fidenates*: the people being gathered together, with delight to ſee the cruell and deſperate fight of their fencers, by the fall of the Amphitheater, were ſlaine, hurt, and maimed, fiftie thouſand of them: a iuſt ende of ſuch beaſtly and brutiſh delights, and vngodly ſports, *Corn: Tacit: annal: lib: 4.*

A ſtrange ſtory comes to minde, which is thus: a certaine man trauellingly in a deſert found a caue, wherein ſtaying, there came in a Lion in the euening, groaning and bemoaning himſelfe to the man, for a therne in his foote, which pained him much: which the poore ſlaue looked on, bound vp, and healed: which done, the Lion went foorth, tooke a pray and brought into the caue to relieue his ſurgion, whereby the poore man was relieued for a while, at length weary of this life hee went away thence, and being taken by his maſter, from whom he ranne away, was caried to make paſtime with cruell beaſts: this Lion alſo being taken, this poore creature

was

was caſt to him, and other beaſts: but marke, the Lion ſpying him, went to him, fawned on him, and defended him, which they marked & maruelled at, the fellow told the whole ſtory, &c. to the ſhame of cruell Chriſtians: *Aul: noct: Attic: lib: 5. chap: 14.*

Another ſtory is from him that ſaw (with his eyes) that which he reporteth, viz: that he ſaw on the Theater, a Lion, who ſeeing a ſlaue that had ſometimes beene his keeper, throwne to him and other beaſts to bee deuoured, went to him, and defended him from the reſt, and ſo ſaued him: *Sen: lib: 1. de benef.* Are not our cockmaſters and bearebaiters: yea and all cruell maſters and miſtreſſes, worſe then theſe poore dumbe and ſauage beaſts that are vnreaſonable creatures.

The Emperour *Conſtantine*, weighing and conſidering how vile, this more then beaſtly crueltie in ſhedding blood, renting and tearing the fleſh of one another, baniſhed the ſame out of the ſocietie of men, as things odious to God and man: with what face can our well nurtured Gentlemen (to ſpeake nothing of the rude multitude) and fine-fingered gentlewomen that will ſtart at a ſhadow, ſtand by, looke on and reioyce to ſee one poore creature rent, and cruelly teare and ſhed the blood of another, one drop whereof ſhould neuer haue beene ſpilt, had not our firſt parents tranſgreſſed, which tranſgreſſion ſticketh ſo cloſe to the ribbes of all fleſh, that litle cauſe hath any to reioyce in the remembrance thereof, in this moſt vile and brutiſh kind: *Theat: hiſt:*

CHAP. X.

Of Adulterers and Adulterics.

AS wee haue ſpoken of vnmercifulneſſe and crueltie one towards another, now wee will ſpeake of the ſame towards our owne bodies and ſoules, and that is of whoredome and adultery. Diuers limes did the Lord ouerthrow the *Iſraelites* for their whoredome, with forraine and idolatrous nations, as the booke of the old Teſtament plainely doth ſhew: *Numb: 25.*

The daughter of *Hippomenes* Prince of *Athens*, was a ſtrumpet, for the which his father ſhut her vp in a ſtable with a wilde horſe, that was kept without meate and prouender, to the ende to deuoure his filthy daughter, *Theat:*

One *Pontius Alfidian*, vnderſtanding that his daughter was betraied vnto a baudy whoremaſter by her ſcholemaſter, put them both to death. So did one *Publius Attilius* doe to his daughter for the like wickednesſe, *Theat:*

We may reade of two brethren of *Arragon*, who ſtabbed to death their ſiſter in the belly that had plaied the whore, and ſhamed her ſelfe and them. *Lud: Viu:*

Againe, in the ſame countrey were three companions, that conſented to ſtrangle (to death) one, as hee was going about his villanie: *Lud: Viu:*

Iohn the ſecond, Pope, and baſtard ſonne to *Lando* his predeceſſor, who kept as an whore, one *Theodora*, then gouerneſſe of *Rome*, by whoſe meanes he came to bee Pope at laſt, being caſt into priſon, hee was ſmothered to death: *Pet: Premonſt:*

Benedict the ſecond being on a time at dinner, with an Abbateſſe his baudy friend, was poiſened with a fig: *Bale:*

Clement the fifth, was accounted a common baude, and protector of whores and harlots, but being in *Auignion* about lecherous occaſions, hee died in great torment of the bloudy-flix, pleuriſie, and paine of the ſtomacke, *Bale:*

Chap. XI.

Of the filthy ſinne of rapes or rauiſhings.

THat rapes are moſt odious, both before God, and alſo to all honeſt men, all ſtories, both diuine and humane doe euidently witneſſe: And firſt of all, wee may read of *Dina* the daughter of *Iacob*, whom *Sichem* the ſonne of *Hamor* rauiſhed, which coſt his father his life, his owne, with many a thouſand (by like) more, as a iuſt recompence of that villanie: *Gen:* 34.

A great *Romane* named *Appius* being in loue with a beautifull virgine hired her to dwell with him to the ende, to defile her: but her father vnderstanding so much slewe her with his owne hand, rather then shee should bee so abused by that vile leacher: *Tit: Liu:* heere the chast father had rather see his daughters blood, then her defilement: Learne this lesson, yee graceless and shameless fathers and mothers that professe Christianitie, and yet but laugh at your childrens dishonestie.

Vnder the raigne of *Radulph* the Emperour, *Anno* 1271. the *Cicilians* murthered a huge number, not leauing one aliue to carry tyding, because lying in garrison, and ruling ouer them, they defiled and defloured all sorts of woemen without ciuilitie, or honestie: *Nico: Gil: vol: 1.*

The inhabitants of the prouince *Emmana*, seeing the beastly behauiour of the *Spaniards*, in rauishing and defiling their woemen, neither respecting great nor small, young nor old, fell vpon them and murthered them, without pitie or mercy, not leauing them, or any one of them aliue, that they could finde: yea, they killed not onely these booriſh baudy-cappes, but all that euer belonged vnto them, to the very dogges, hennes, &c. *Benzo: in Milan:*

The *Spaniards* that first tooke the Ile *Hispaniola*, were murthered of the inhabitants for their abhominable rauishments and whoredomes, there committed: *Benzo in Mil.*

A memorable story of this (subiect) we reade that as *Otho* the first, passed through *Italy* with an army, a certaine woman fell downe before him, craued to bee reuenged on one that had forcibly abused her, to whom the worthy Emperour promised so to doe at his returne, (for now he was in hast) who shall put you in minde then, (said she) this Church quoth he. And so at his returne coming to that Church and remembring the complaint, sent for the same woman, who now craued pardon for him, or hee had married her and so made her amends: Nor so, I sweare, (quoth *Otho*) your complaining shall not infringe or frustrate the sacred lawe, hee shall surely die for all that: *Albert: Krant, lib: 3.*

The daughter of *Hippomenes* Prince of *Athens*, was a ſtrumpet, for the which his father ſhut her vp in a ſtable with a wilde horſe, that was kept without meate and prouender, to the ende to deuoure his filthy daughter, *Theat:*

One *Pontius Alfidian*, vnderſtanding that his daughter was betraied vnto a baudy whoremaſter by her ſcholemaſter, put them both to death. So did one *Publius Attilius* doe to his daughter for the like wickednesſe, *Theat:*

We may reade of two brethren of *Arragon*, who ſtabbed to death their ſiſter in the belly that had plaied the whore, and ſhamed her ſelfe and them. *Lud: Viu:*

Againe, in the ſame countrey were three companions, that conſented to ſtrangle (to death) one, as hee was going about his villanie: *Lud: Viu:*

Iohn the ſecond, Pope, and baſtard ſonne to *Lando* his predeceſſor, who kept as an whore, one *Theodora*, then gouerneſſe of *Rome*, by whoſe meanes he came to bee Pope at laſt, being caſt into priſon, hee was ſmothered to [illegible] *Premonſt:*

Benedict the ſecond being on a time at dinner, [illegible] bateſſe his baudy friend, was poiſened with a fig: [illegible]

Clement the fifth, was accounted a common [illegible] protector of whores and harlots, but being in [illegible] bout lecherous occaſions, hee died in great [illegible] blo dy-flix, pleuriſie, and paine of the ſtomacke, [illegible]

Chap. XI.

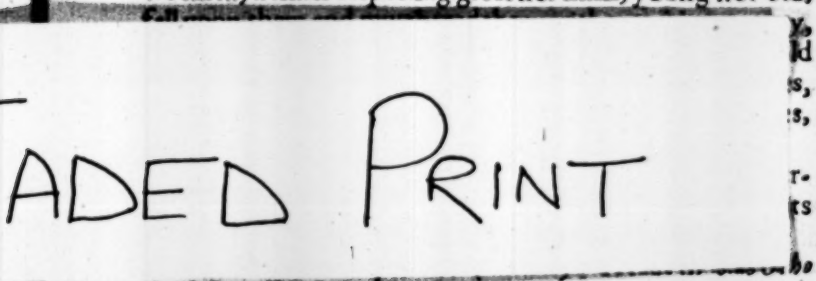
Of the filthy ſinne of rapes or rauiſhings.

THat rapes are moſt odious, both before God, and alſo to all honeſt men, all ſtories, both diuine and humane doe euidently witneſſe: And firſt of all, wee may read of *Dina* the daughter of *Iacob*, whom *Sichem* the ſonne of *Hemor* rauiſhed, which coſt his father his life, his owne, with many a thouſand (by like) more, as a iuſt recompence of that villanie: *Gen:* 34.

A great *Romane* named *Appius* being in loue with a beautifull virgine hired her to dwell with him to the ende, to defile her: but her father vnderstanding so much slewe her with his owne hand, rather then shee should bee so abused by that vile leacher: *Tit: Liu:* heere the chast father had rather see his daughters blood, then her defilement: Learne this lesson, yee graceleſſe and shameleſſe fathers and mothers that profeſſe Christianitie, and yet but laugh at your childrens dishonestie.

Vnder the raigne of *Radulph* the Emperour, *Anno* 1271. the *Cicilians* murthered a huge number, not leauing one aliue to carry tyding, because lying in garrison, and ruling ouer them, they defiled and defloured all sorts of woemen without ciuilitie, or honestie: *Nico: Gil: vol:* 1.

The inhabitants of the prouince *Emmana*, seeing the beastly behauiour of the *Spaniards*, in rauishing and defiling their woemen, neither respecting great nor small, young nor old,



the first, passed through *Italy* with an army, a certaine woman fell downe before him, craued to bee reuenged on one that had forcibly abused her, to whom the worthy Emperour promised so to doe at his returne, (for now he was in hast) who shall put you in minde then, (said she) this Church quoth he. And so at his returne, comming to that Church and remembring the complaint, sent for the same woman, who now craued pardon for him, or hee had married her and so made her amends: Nor so, I sweare, (quoth *Otho*) your commaning shall not infringe or frustrate the sacred lawe, hee shall surely die for all that: *Albert: Krant, lib:* 3.

Learne this, yee that thinke all is well, if after long baudry you doe marry together, and ſo delude the lawes of the land, aſſure your ſelues, you cannot ſo anſwere the lawes of God: looke to this all you that are in place and office to puniſh this filthy ſinne, elſe the iuſt God that is more vpright then *Otho*, will puniſh you one day grieuouſly.

One *Diocles*, ſonne of *Piſiſtratus* a tyrant of *Athens* deflowred a maide, by whoſe brother he was iuſtly ſlaine: *Lang*:

In the yeare of our Sauiour. 955. *Edwine* ſucceded his vncle *Eldred*, in this Kingdome of *England*, euen in the day of his coronation, withdrawing himſelfe from his Nobles went and rauiſhed the wife of one of his Noble-men, and afterwards ſlew her husband, that hee might haue his filthy deſire more abundantly ſatisfied: but this cruell beaſtlineſſe was recompenſed for after foure yeares raigne, his ſubiects (in deteſtation of his horrible filtheneſſe) depriued him of his kingdome, *Lanquet*:

CHAP. XII.

More particularly of Gods iudgements againſt that horrible ſinne of whoredome.

POpes (amongſt other horrible and filthy ſinnes) allowed an open ſtewes of whores, againſt whom no man might ſay blacke was their eye, but freely to goe to them, like Bull and Beare any man might: yea, euen their Prieſts for wholeſomneſſe of their fauſon bodies. but Gods wayes and mans wayes doe differ: *Eſay*: 55.8. as herein man, or rather that beaſt of *Rome* allowed open whoredome, which God (in all all ages) hath moſt ſeuerely and diuerſly puniſhed, as hath beene ſaid in the former chapter. Alſo the *Spaniards* infected with the heat of the women of the new found lands, which bred firſt the French pockes as we call them, and thereby infected many countries and nations with that foule diſeaſe, which carieth with it a brand of Gods heauy wrath againſt that filthy ſinne: as aches, paines, rednes and filthines of face, &c.

&c. *Paul: Iou: Bemb: Guiuiard:* And ſo the words of the bleſſed Apoſtle are verified, which ſaith, that the adulterer ſinnes againſt his owne body: *1. Cor: 6. 18.*

We may read of two *Romane* Knights, *Cornelius Gallus*, and *Quintus Eberius*, whom the iuſtice of God ſtrocke in the very act with preſent death: *Plin: lib: 7.*

Theodeberius, eldeſt ſonne of *Clotharius*, died amongſt his whores: *Mich: Ri: Neap:*

The like befell on one *Bartean Ferrier*, a great learned man at *Barſelon* in *Spaine*, who hauing locked himſelfe in his ſtudy with a whore, was found dead vpon the ſtrumpet: *Pontan: lib: de obed:* A very like accident fell out a few yeares agoe, in *North-hampton-ſhire* in a Parke.

Cladius of *Aſſas*, a Counſeller of the Parliament at *Paris*, was taken with an Apoplexie, and died in the very act of his filthines: *Theat: hiſt:*

Papiſts doe ſay, Chriſts Vicar (their Pope) cannot erre, yet amongſt other damnable ſinnes of Popes, we read, that Pope *Sixtus* built a ſtately ſtewes for whores, *Cornel: Agrip:* It is reported that the Pope receaues for whores and whoredome yearely twenty thouſand Duckets: *Bale:*

CHAP. XIII.

Of vnlawfull marriages (of all ſorts) as alſo of whoredome, vnder colour of contract.

TO redreſſe all theſe aforenamed euils of vncleanneſſe, the Lord (of his ſpeciall loue and fauour to mankinde) hath ordained a godly remedy for euery one (without exception) that cannot containe: namely, the honourable bond of marriage, vnder which pretence, that bleſſed eſtate is moſt beaſtly, and more then heathenniſhly abuſed by vnequall, or vnlawfull copulation of men of all ſorts, as too plainely we may ſee, if we will but giue credit to vnreproueable hiſtories. Of this bad crew, let vs put in the forefront of theſe deceiuers, both of others, and alſo of themſelues (*Prou:* 8. 35.)

8. 35.) And that is ſuch as vnder the colour of contracts, (which we call hand-faſting) will lie together contrary both to the lawes of all Chriſtian Churches, and alſo to the lawes of the eternall God: but ſuch graceleſſe beginnings, haue commonly wretched endings. As for example, weeⁿ ay read that in the raigne of *Lewis* the ninth King of *Fraunce*, and *Iulius* the ſecond Pope of *Rome*, there was a Gentleman in *Naples* called *Antonio Boleigne*, that had beene Gouernour of *Frederick* of *Arragons* houſe, when hee was King of *Naples*, and had the ſame office vnder the Dutches of *Malfi* after ſhe was widow: This *Antonio* had three children by the ſaid Dutches, vnder colour of a contract, but they, and their vnlawfull iſſue had bad ſucceſſe, for her brethren were cauſe of all their deaths: *Theat: hiſt: lib*: 21. *chap*: 22.

In ancient times, ſuch contracts, and all other ſecret meetings and ſubtill agreements, were ſo farre from being allowed by the auncient fathers of the Church, or eccleſiaſticall lawes, that they held all ſuch to bee meere and plaine whoredomes, and fornication, &c. *Tertul: lib: de pudic.*

From the abuſe of contracts, let vs goe vnto abuſe of that holy ſtate of Matrimony, inſtituted by the great God of heauen, and honoured by his bleſſed ſonne and his Diſciples, which honourable eſtate, is not more aduanced by any in profeſſion, then by the Papiſts, who would needes haue it more then euer God made it, viz: a Sacrament, and yet did neuer any people more abuſe the ſame then they, calling it whoredome, vncleanneſſe, and ſuch like: preferring whoredome, adulterie, and all vncleanneſſe, before that bleſſed eſtate: their *Balaamites* (Prieſts I ſhould ſay) might keepe whores, married or ſingle, and worſe then that, by their holy fathers the Popes allowance, but might not (in any wiſe) marry, if hee had the beaſtes marke, that is, a bald pate or ſhauen crowne: of this wickedneſſe wee may read in *Sleidan*, how the *Germane* Biſhops gaue ordinarily libertie to their Prieſts, to keepe whores without punniſhment, ſauing purſe-penſance: *Sleid: lib*: 4.

We may read, what a fearefull iudgement fell vpon the *Le-*

uites

nites wife, who ranne a whoring from her husband, as she was insatiable, in that filthy sinne, so euen by that which she loued more then her honestie, or the true feare of God, was she miserable done to death: for the which reade *Iudg.* 19.

As it is vnlawfull, to marrie without consent of parents (as profane *Esau* did) *Gen.* 28. 9. or next friendes, so is it most vnlawfull, to marrie with profane or irreligious people, or to liue vnchastly, or wantonly, with a mans owne wife, or husband, or wife to liue adulterously, with any other in word, thought, or deede. And therefore, that a holy seede might be raised in godly or lawfull matremenie, it was enioyned by our God, to the *Israelites*, that they should not match, with the prophane, or idolatrous, but with the godly and religious: *Gen.* 24. 3. 4. *Exod.* 34. 12. 16. *Deut.* 7. 1. 3. 4. *Iudg.* 14. 1. 2. 3.

Gods iudgment fell vpon *Salomons* posteritie, because of his matching with straung women. 1 *King.* 11. & 2. *King* 12.

CHAP. XLIII.

Of incestuous marriages.

NOw, followeth an other kinde of adulterie, and that in a high degre, a beastly and vnnaturall sinne, namely such as commeth by marriage in kindred, prohibited both by the lawes of God, and also of all true christian lands: and therefore odious both to God and good men, and also greuous to many, that haue rashlie (or lustfully) rather vndertaken the same. First, we reade of *Antiochus*, sonne to *Herod* the great, who married his brother *Alexander*, his wife: but what comfort had he by that marriage or incestuous match, besides his answere to God, he was banished out of his native countrey: *Ioseph. antiq. lib.* 17. *Cap.* 25.

The like or worse may we reade of *Herod* the *Tetrarch*, who tooke *Herodias*, his brother *Philips* wife, and of his fearefull end. *Ioseph lib.* 18. *Cap.* 3.

Pope *Alexander* 6. by his leaden bull, approued the incestuous marriage, of *Ferdinando* King of *Naples*, with his owne

8. 35.) And that is such as vnder the colour of contracts, (which we call hand-fasting) will lie together contrary both to the lawes of all Christian Churches, and also to the lawes of the eternall God: but such graceless beginnings, haue commonly wretched endings. As for example, ween ay read that in the raigne of *Lewis* the ninth King of *Fraunce*, and *Iulius* the second Pope of *Rome*, there was a Gentleman in *Naples* called *Antonio Boleigne*, that had beene Gouernour of *Frederick* of *Arragons* house, when hee was King of *Naples*, and had the same office vnder the Dutches of *Malfi* after she was widow: This *Antonio* had three children by the said Dutches, vnder colour of a contract, but they, and their vnlawfull issue had bad successe, for her brethren were cause of all their deaths: *Theat: hist: lib: 21. chap: 22.*

In ancient times, such contracts, and all other secret meetings and subtill agreements, were so farre from being allowed by the auncient fathers of the Church, or ecclesiastical lawes, that they held all such to bee meere and plaine whoredomes, and fornication, &c. *Tertul: lib: de pudic.*

From the abuse of contracts, let vs goe vnto abuse of that holy state of Matrimony, instituted by the great God of heauen, and honoured by his blessed sonne and his Disciples, which honourable estate, is not more aduanced by any in profession, then by the Papists, who would needes haue it more then euer God made it, viz: a Sacrament, and yet did neuer any people more abuse the same then they, calling it whoredome, vncleannesse, and such like: preferring whoredome, adulterie, and all vncleannesse, before that blessed estate: their *Balaamites* (Priests I should say) might keepe whores, married or single, and worse then that, by their holy fathers the Popes allowance but might not (in any wise) marry, if hee had, the beastes marke, that is, a bald pate or shauen crowne: of this wickednesse wee may read in *Sleidan*, how the *Germane* Bishops gaue ordinarily liberty to their Priests, to keepe whores without punishment, sauing purse-penance: *Sleid: lib: 4.*

We may read, what a fearefull iudgement fell vpon the *Le-*

mites

nites wife. who ranne a whoring from her husband, as ſhe was inſatiable, in that filthy ſinne, ſo euen by that which ſhe loued more then her honeſtie, or the true feare of God, was ſhe miſerable done to death: for the which reade *Iudg.* 19.

As it is vnlawfull, to marrie without conſent of parents (as profane *Eſau* did) *Gen.* 28. 9. or next friendes, ſo is it moſt vnlawfull, to marrie with profane or irreligious people, or to liue vnchaſtly, or wantonly, with a mans owne wife, or husband, or wife to liue adulterouſlie, with any other in word, thought, or deede. And therefore, that a holy ſeede might be raiſed in godly or lawfull matremonie, it was enioyned by our God, to the *Iſraelites*, that they ſhould not match, with the prophane, or idolatrous, but with the godly and religious: *Gen.* 24. 3. 4. *Exod.* 34. 12. 16. *Deut.* 7. 1. 3. 4. *Iudg.* 14. 1, 2. 3.

Gods iudgment fell vpon *Salomons* poſteritie, becauſe of his matching with ſtraung woemen. 1. *King.* 11. & 1. *King* 12.

CHAP. XIIII

Of inceſtuous marriages.

NOw, followeth an other kinde of adulterie, and that in a high degre, a beaſtly and vnnaturall ſinne, namely ſuch as commeth by marriage in kindred, prohibited both by the lawes of God and alſo of all true chriſtian lands: and therefore odious both to God and good men, and alſo greuious to many, that haue raſhlie (or luſtfully) rather vndertaken the ſame. Firſt, we reade of *Antiochus*, ſonne to *Herod* the great, who married his brother *Alexander*, his wife: but what comfort had he by that marriage or inceſtuous match, beſides his anſwere to God, he was baniſhed out of his natiue countrey: *Ioſeph antiq. lib.* 17. *Cap.* 15.

The like or worſe may we reade of *Herod* the *Tetrach*, who tooke *Herodias*, his brother *Philips* wife, and of his fearefull end. *Ioſeph lib.* 18. *Cap.* 3.

Pope *Alexander* 6. by his leaden bull, approued the inceſtuous marriage, of *Ferdinando* King of *Naples*, with his owne

aunt, his fathers ſiſter. *Sleid. lib. 9.*

In like manner did Pope *Iulius*, (for they are all of one colour) diſpence with King *Henery 7.* to marrie *Katherine*, daughter to *Ferdinando* King of *Spaine*, late wife to Prince *Arthur*, his eldeſt ſonne deceaſed, to his next ſonne *Henry 8.* of that name, King of *England*. *Engl. Chron.*

CHAP. XV.

More examples of Gods anger againſt whoredome and adultery.

THough wee haue heard much of adultery, and adulterers, let vs conclude the whole with a ſhort addition, ſeeing this ſinne is ſo odious, and ſo fearefully puniſhed by the hand of God, which ſome doe litle regard, dreaming that ſhipping their whores ouer into *Ireland*, or out of one ſhire into another, will ſecure and warrant them, to commit that foule ſinne without feare of God or man, like the wicked King that was perſwaded that Gods power was not euery where, or more plainely, God was not God in one place, as well as in another, 1. *Kings* 3. 24. but they ſhall feele the hand of God in one place or other, if they repent not as did this wicked King and his innumerable army. I ſay nothing of the baudy-houſes in *London*, which are (as I haue heard) as plainly known, vnto the ſwaggerers of that filthy trade, as the ſtewes were (in times paſt) to others of that like trade, &c.

Now to ſome particulars: *Rodoaldus* the eight King of *Lumberdie*, being taken in the very act of adultery, was ſlaine by the husband of the adultereſſe without delay, *Anno* 659.

In like maner did one *Iohn Malateſta*, ſlay his owne wife and her adulterous friend together: So did one *Ludwicke*, kill his owne wife and her lecherous friend, as he tooke them in bed together, *Melanc: chron: lib:* 3.

A certaine Doctor of lawe, was goatiſh with a Procters wife in diuers places, and namely at a bathe in an olde womans houſe, which the Procter (at length) finding, did ſo curry

ry the hot Doctor with a curry-combe, that he ſcratched out his eyes & priuy members, ſo that he died within three daies, *Gaſp: Hedian: Part: 4. &c.*

A certaine baudy Cardinall (beware the red hat) kept a mans wife commonly, whereat *Iohn* hold my ſtaffe (her huſband) winked: but the adultereſſes brother grieued thereat, watched the Cardinals cõming (according to appointment) found two in bed together, and thinking (in the darke) it had beene the Cardinall ſlewe the whore his ſiſter and the with all his brother in lawe, thinking it had beene the Cardinall, and after poiſened the the boariſh Cardinall, *Theat: hiſt.*

A certaine lecherous Prieſt, committed villanie with a maſons wife, ſometimes euen in maſſe time, which being known to the maſon, on a time he tooke them in bed together, caſt him in priſon, pined him to death in two dayes, *Luth: epiſt: conſolat: ad Lucam: Cranmb:*

A certaine Noble-man ſo delighted in whoring, and brutiſh luſt, that he ſhamed not to ſay, that if this life of pleaſure would endure euer, that he might goe from harlot, to harlot, he cared not for heauen, or life eternall: So mightely, or miſerably was he poſſeſſed with an vncleane ſpirit, that hee preferred a whore before our deare Sauiour, and fleſhly pleaſures before his owne ſaluation: but harke to his fearefull and iuſt punniſhment, as hee was amongſt his whores, God ſtrooke him with ſudden death, &c. *Luth: Mandat: 1. Atheiſ: lib: 1. chap: 25.*

Arichbertus eldeſt ſonne to *Lotharius*, King of *Fraunce*, died as he was embracing his whores, *Lang: chron.*

Let ſhame before men, feare of Gods iudgements, and damnation of your poore ſoules, driue you to a chaſt life, if any ſparke of grace bee in you, and weepe yee adulterers and adultereſſes, &c.

Chap. XVI.

Of vnlawfull diuorces, and such as authorize the same.

AS our good and mercifull God, who is of pure eyes, and cannot behold euill, to iustifie the same, (*Habak*: 1. 13.) abhorres not onely adultery, fornication, and all manner of whoredome and vncleanneſſe, both of body and minde, euen in his deareſt children, 2. *Sam*: 12. 11. 12. 13. 14. ſo doeth hee likewiſe, hate cruell & hard hearted men towards their wiues: namely ſuch as of a graceles diſpoſition, either kepe whores at their (honeſt) wiues noſes, or elſe thruſt the good women out of doores, or pretend ſome ſleight matter againſt her, and ſo cauſe vniuſt diuorce, which often-times is too eaſily granted without any great ſearch into the truth of the cauſe, as in mine owne knowledge I haue ſeene and heard: but of theſe let vs heare what credible ſtories tell vs of them, and their endes: firſt, wee knowe our Sauiour doeth viterly condemne all cauſeleſſe diuorces, as *Math*: 19. and ſo doth our Eccleſiaſticall lawes, if the may be rightly applied and vſed.

Herode the Tetarch, of whom wee haue heard was ſo bewitched with the loue, or rather luſt of his brother *Philips* wife, that hee muſt needes pretend, or inforce a diuorce, though euery way vnlawfull and wicked: after which, hee was ſhamefully ouercome by *Aretas*, his wiues father, and finally baniſhed to *Lions* by *Caligula* the Emperour, *Ioſeph*: *antiq*: *lib*: 18. *chap*: 7. 9.

Wee may read of the *Romane*, *Marcus Antonious* the Triumvir, who could not content himſelfe with a firſt diuorce: but as the diuell is inſatiable, hee muſt needes runne vpon a ſecond: but behold his fearefull end, after many great troubles and turmoiles, hee being in miſerable diſtreſſe, fell vpon his owne ſword, and ſo goared himſelfe, &c. *Plut*:

It is reported (by hiſtories) that *Charles* the eight, King of *Fraunce*, hauing married the daughter of *Maximilian*, and liued with her a long ſpace, would needes caſt her off, to marry the

the Dutches of *Britaine* for lucres sake, because shee was her fathers sole heire to the Dukedome: but marke the iust iudgement of God vpon him, for as he was going with his vnlawfull wife to see some sport at tennis, in the Castle of *Amboise*, he strocke his forehead against the vpper doore post of the Gallery as he went in, that hee fell downe speechlesse, and so died incontinently: *Phil: de com:* Those whom God hath ioined together, and whoredome parts not, no man ought to separate, *Math:* 19. 6. *Iudg:* 15. 6. 7. *&c.*

So did King *Saul*, giue his daughter *Michal* to good *Dauid* the Lords seruant, and afterwards tooke her from him, and gaue her to another, for which iniury, and many other sinnes, the Lord brought him to a desperate end, 1. *Sam:* 25. 44. 1. *Sam:* 31. 4.

Hugh Spencer, a great man with King *Edward* of *England*, perswaded the King to repudiate, and cast off his Queene, the daughter of *Philip* the faire King of *Fraunce*, but what got he for his wicked counsell? The Queene procured an army, set vpon him, tooke him, and put him to a cruell death, *Froiss: vol:* 1.

Pope *Alexander* the sixt, dispenced with *Lewis* the twelfth King of *Fraunce*, to put away his wife, because shee was barren, contrary to the word of God, *Math:* 19. 9. and also, to their owne decrees, as *Secund: part: quest:* 7. *Si quis matrimonium, &c.* heere the Pope shewes himselfe in his right colour, blacke, and white, &c.

CHAP. XVII.

Of incestuous persons.

INcest, or comming to those of neare kinne, prohibited by the word of God and lawes ecclesiasticall, is a sinne most grieuous, and therefore hath beene seuerely punnished by the very hand of the iust God, as was *Ruben*, who went into *Bilhah* his father concubine, and was defeated of his senioritie or birth-right, by Gods decree, *Gen:* 35. *And* 49.

Likewiſe, *Ammon* one of King *Dauids* ſonnes, defiled his ſiſter *Thamar*, for the which, *Abſolon* her brother ſlew him, 2. *Sam*: 13.29.

The ſame *Abſolon*, that thus executed vengeance on his inceſtuous brother *Ammon*, himſelfe defiled his fathers concubines, 2: *Sam*: 16 22.

Diuers *Romane* Emperours were brutiſh in this vnnaturall ſinne, as *Caligula*, *Antonius*, and *Commodus*, who defiled their owne ſiſters, and more beaſtly did wicked *Nero*, who lay with his owne mother, all which paide dearely, one way or other for their diuelliſh deſires, as true hiſtories tell vs, *Lampri*: *Oroſ*: *lib*: 7. *chap*: 4.

One *Valeria Tuſculana*, ſtole into her owne fathers bed, which when he vnderſtood, in deteſtation thereof, hee ſlewe himſelfe, *Plut*:

Nauſimenes, a woman of *Athens*, finding her ſonne and daughter in inceſtuous villany together, was ſuddenly ſtricken with ſuch a maze and ſadneſſe, that ſhee was euer after that time dumbe, and neuer ſpake word, and the inceſtuors through Gods iuſt iudgement, murthered themſelues, *Valer*.

Heralius the Emperour, as hee was moſt wicked many wayes, ſo he added thereto this beaſtly ſinne, namely, to defile his owne ſiſter: but marke, amongſt other iudgements and puniſhments, this was one, he could neuer piſſe, but it did flie into his ſhameleſſe face, *Zonar*: *lib*: 3. *part*: *dian*: *lib*: 8.

It is reported, that a certaine horſe being offered to his damme, refuſed, but her head being couered, hee couered her, but afterwards perceiuing and knowing her, ranne vpon his keeper and tare him in pieces, &c. *Varr*: *lib*: 2. *de re ruſt*: *chap*: 7.

Chap. XVIII.

Of effeminate perſons, Sodomites, and ſuch like monſterous beaſts.

As the Lord hates all filthineſſe of acte, ſo doth he all occaſions and meanes thereunto inducing, as laſciniouſnes, daintie

daintie fare, drunkennesse, paintings, and all prouocations whatsoeuer. We may reade of *Sardanapalus*, King of *Assiria*, who was so effeminate that hee painted his face with ointments, and put on woemans apparell, which thing God abhorres, *Deut*:22.5. and did sit continually amongst whores and harlots, his end was fearefull, for being pursued by his aduersaries, he escaped into a tower, and burned himselfe in the same: *Trog*: *lib*: 1. *Cit*: *lib*: 5. *Tus*: *quest*:

We hold to our no small shame, that it is no sinne (amongst vs) to weare woemens apparell on mens backes, and mens on woemens, nor to be lasciuious and wanton: but euen prophane stories (to let diuine stories be silent) wherein many a worthy man doth cry open shame vpon such like monstrous and vnnaturall behauiour, as for proofe thereof, we may read of two great, but very vnworthy Emperours; *Commodus*, and *Heliogabulus*, who laid aside (as the story saith) all humanitie and princely grauitie, put on woemens apparell, and gaue themselues to all shamefull and vnbridled lustes: but what was their reward for their beastly behauiour? the one of them was strangled, and the other was slaine in a iakes, whither he fled for safetie, and so we may see a stinking ende most commonly followes a fulsome life, *Lamp*:

The *Sodomites*, burning in all filthy vnnaturall lustes and brutish behauiour, receiued for like sinne, like iudgment, for the iust and wise God, who knowes how to recompence all manner of iniquitie and sinne, rained fierie droppes of water, to satiate those, that were so insatiable in vnnaturall and outragious lustes: for this reade. *Gen*. 19 *Iud*. 7. 8. 1. *Cor*, 10. 6. 7 *&c*.

Many such *Sodomites*, are in the Popish church, as popish histories make plaine at large, and shewe that their holy father as *Iulius* 3. would admitte such beastes, euen into the Cardinallship, Cardinallship, I should say as one *Innocent*, *Iohn de la casa*, and others, who wrought monstrous villaine, yea more monstrous, then that I meane to defile my penne with how the Lord abhorres this horrible sinne, the last quoted places, with many more, doe plainely and fearefully shew, whereunto adde: *Psal*. 11. 6. 7. *Lew*. 18. 22. 23. 24. 25. *&* 20. 13. 14. 15. 16. *&c*. *Exod*. 22. 19.

History

Hiſtorie telleth an admirable and fearfull tale of the Monks of *Saint Martin*, in *Fours*, in the time of *Charlemaine*, of *Fraunce*, who were monſterous in pride gluttonie, and all vncleane luſts, for the which the Lord ſent a deſtroying Angell, and killed them all in one night, except one onely man. *Nichol. Gil Vol. 1. of Frcuch Chron.*

We may reade many ſuch wholeſome ſtories, of theſe and ſuch like vnwholſome wretches: but I will forbeare to peſter my booke too much with ſuch filthies: Now therefore, let let vs conclude this chapter, with a ſtorie of a monſtrous woman and her end. There was one *Romilda*, wife to *Giſulphus*, Governour and captaine of a countrie in *Lumbardie*, whoſe husband being ſlaine, and ſhe in the Citie, it was ſo that looking over the wall, ſhe ſaw the young King that ſlew her husband, who was a faire yealow and curled haired gentleman, that ſhee was ſtricken with ſuch a greedie deſire, and luſt of him, that ſhee ſent to him ſecretly, that if he would marrie her, ſhee would deliuer vp the Citie to him, Which was performed, and he lying with her one night, delivered her to be inſatiablie abuſed of twelue of his luſtieſt, and moſt lecherous men, and after that nayled her one a gibbet, for a ſpectacle to all filthy whoores and trecherous beaſts: *Sabell.*

Chap. XIX.

Of vnlawfull geſtures, idlenes, gluttonie, drunkennes, dauncing, and ſuch like diſolutenes.

As it is the holy wil of God, that we ſhould abſtaine from all whoredome, vnchaſtitie, filthines of body and minde, ſo likewiſe his holy word forbiddeth all vnholy meanes & behauiour, that may drawe our minds that way, as vnciuill, vnchriſtian & vncomely geſtures, wanton words, idle & laciuious ſhewes, to intice vnſtable ſoules, all which are (as it were) badges of concupiſcence & coales of luſt, of all which, or of the moſt part, we will heare what hiſtories doe ſay: And firſt, we may read how *Pompey*, cauſed one of his ſouldiers

eyes

eyes to be put out in *Spaine*, for thrusting his hand into a *Spanish* womans placket. *Sabell.* So may we reade, that one *Stertorius*, a Captaine, commanded a footeman of his band, to be cut in peeces for the like fault: *Sabell.* Oh that such hatred of foule sinnes and vices, were amongst our magistrates, of all sortes. Kissing, in auntient time, both amongst ciuill and holy men, was vsed either as greetings, or as tokens of loue and amitie, betweene kinne and kinne, friend and friend, yet as better things haue bin and are abused, so this holy token of loue is degenerate and turned to wantonnesse & filthinesse: but let vs heare, what they say that were neuer called Puritants, for their hatred of vices.

Tiberius Cæsar, forbad the often and dayly vse of kissing, for feare of what might fall, though amongst kinsfolkes, and allies: *Sulton.*

The wife of *Pisistratus*, the Tyrant of *Athens*, moued her husband to put to death a young man, for kissing her daughter as he met her in the streete, though it were onely for loue that he did it. *Valer. lib. 8. cap. 5.* Hearken to this yee shameleſse young men, and yee graceleſse young woemen, that blush not at any filthy behauiour, but rather whorishly laughs. *Austine* affirmeth, that he which wantonly kisseth a woman that is not his wife, deserueth the whip: *August de ciuit dei. lib. 21. cap. 11.* Next we may read in holy scriptures, how the Lord detesteth idlenesse, pampering the flesh and such like, which was the sinne of *Sodome*, which the Lord turned into ashes most fearefully: *Gen. 19. 23. 24. 25. Ezek. 16. 49. 50. 51. 52. Rom. 13. 13. 14.*

We read how one *Domitius* an *African*, so ouer-charged his stomack with meate and drinke at a supper that he presently died. *Euseb. eccleſiast. hist.*

Childericke a *Saxon*, glutted himselfe, so full of meate, and drinke ouer night, that in the morning he was found choked in his bed: *Greg: of tours.*

There was not long since, a Preist, in *Rouergue*, neere *Millaine* which dining with a rich Farmer for his yeares dinner,

Hiſtorie telleth an admirable and fearfu'l tale of the Monks of *Saint Martin*, in *Fours*, in the time of *Charlemaine*, of *Fraunce*, who were monſterous in pride gluttonie, and all vncleane luſts, for the which the Lord ſent a deſtroying Angell, and killed them all in one night, except one onely man. *Nichol. Gil Vol. 1. of French Chron.*

We may reade many ſuch wholeſome ſtories, of theſe and ſuch like vnwholſome wretches: but I will forbeare to peſter my booke too much with ſuch filthies: Now therefore, let let vs conc'ude this chapter, with a ſtorie of a monſtrous woman and her end. There was one *Romilda*, wife to *Giſulphus*, Governour and captaine of a countrie in *Lumberdie*, whoſe husband being ſlaine, and ſhe in the Citie, it was ſo that looking over the wall, ſhe ſaw the young King that ſlew her husband, who was a faire yealow and curled haired gentleman, that ſhee was ſtricken with ſuch a greedie deſire, and luſt of him, that ſhee ſent to him ſecretly, that if he would marrie her, ſhee would deliuer vp the Citie to him, Which was performed, and he lying with her one night, delivered her to be inſatiable abuſed of twelue of his luſtieſt, and moſt lecherous men, and after that nayled her one a gibbet, for a ſpectacle to all filthy whoores and trecherous beaſts: *Sabell.*

Chap. XIX.

Of vnlawfull geſtures, idlenes, gluttonie, drunkennes, dauncing, and ſuch like diſolutenes.

As it is the holy wil of God, that we ſhou'd abſtaine from all whoredome, vnchaſtitie filthines of body and minde, ſo likewiſe his holy word forbiddeth all vnholy meanes & behauiour, that may drawe our minds that way, as vnciuill, vnchriſtian & vncomely geſtures, wanton words, idle & laciuious ſhewes, to intice vnſtable ſoules, all which are (as it were) badges of concupiſcence & coales of luſt, of all which, or of the moſt part, we will heare what hiſtories doe ſay: And firſt, we may read how *Pompey*, cauſed one of his ſouldiers

eyes

eyes to be put out in *Spaine*, for thruſting his hand into a *Spaniſh* womans placket. *Sabell.* So may we reade, that one *Stertorius*, a Captaine, commanded a footeman of his band, to be cut in peeces for the like fault: *Sabell.* Oh that ſuch hatred of foule ſinnes and vices, were amongſt our magiſtrates, of all ſortes. Kiſſing, in auntient time, both amongſt ciuill and holy men, was vſed either as greetings, or as tokens of loue and amitie, betweene kinne and kinne, friend and friend, yet as better things haue bin and are abuſed, ſo this holy token of loue is degenerate and turned to wentonneſſe & filthineſſe: but let vs heare, what they ſay that were neuer called Puritants, for their hatred of vices.

Tiberius Caſar, forbad the often and dayly vſe of kiſſing, for feare of what might fall, though amongſt kinſfolkes, and allies: *Sulton.*

The wife of *Piliſtratus*, the Tyrant of *Athens*, moued her huſband to put to death a young man, for kiſſing her daughter as he met her in the ſtreete, though it were onely for loue that he did it. *Valer. lib. 8. cap. 5.* Hearken to this yee ſhameleſſe young men, and yee graceleſſe young woemen, that bluſh not at any filthy behauiour, but rather whoriſhly laughs. *Auſtine* affirmeth, that he which wantonly kiſſeth a woman that is not his wife, deſerueth the whip: *Auguſt de ciuit dei. lib. 21. cap. 11.* Next we may read in holy ſcriptures, how the Lord deteſteth idleneſſe, pampering the fleſh and ſuch like, which was the ſinne of *Sodome*, which the Lord turned into aſhes moſt feareſully: *Gen. 19. 23. 24. 25. Ezek. 16. 49. 50. 51. 52. Rom. 13. 13. 14.*

We read how one *Domitius* an *Affrican*, ſo ouer-charged his ſtomack with meate and drinke at a ſupper that he preſently died. *Euſeb. eccleſiaſt. hiſt.*

Childericke a *Saxon*, glutted himſelfe, ſo full of meate, and drinke ouer night, that in the morning he was found choked in his bed: *Greg: of tours.*

There was not long ſince, a Preiſt, in *Rouergne*, neere *Millaine* which dining with a rich Farmer for his yeares dinner,

fed himselfe so gluttonously, that his belly burst, and he died most fearefully and suddenly: *Theo. lib. 2. cap. 34.*

Alexander the great, inuiting diuers of his fauorites and captaines, to a supper, promised a crowne of sixe hundred crownes worth to him, that could drinke most: now they quaffed and carrowsed liberally, swimishly I may say: but one aboue the rest of this piggish sort, dranke 4 stenes of wine, and so wonne the Crowne, and lost his beastly life with ouer-drinking himselfe, and one and fortie of his carousing (drunken) companions died with him for companie. *Plutarch:*

Armitus and *Cyranippus*, two *Siracusians* were so ouercome with drinke, that they committed incest with their owne daughters: *Plutarch incest. lib. 2. cap. 31.*

Cleomines, King of *Lacedæmonia* ouerwhelmed himselfe so with carowsing that he became sensleſſe: *Theat lib: 2: cap: 34:* marke this with horrible shame, yee beasts that make a God of a pott of wine and ale, in kneeling to it, that will hardly kneele to God for your soules, and you gentlemen looke better to your cellars and drunken cellar-keepers, that waſt your drinke and kindle gods wrath against you.

Dauncing, was vsed as in holy scripture is mentioned by the godly in times past, from a good cause and to a godly end, and that with a modest, and seemely gesture, the cause was Gods great mercie in deliuering them from the crueltie of his and their enemies, and the ende was that they might expresse his worthy prayses by musicall instruments and dauncing after a godly and religious manner and not after such frantique and lunatique order, nor for fleshly lust and desire, like people out of their wittes as our rude and vnchast people doe: Of this trisking sort lets heare what worthy stories say: generally it hath bin misliked of all wise men, christened, and heathen, and solemne feasts haue bin and are abused by this vncivill and vnchristian exercise. It is reported that great *Philip* of *Macedonia*, and his courtiers, were openly reproued, for pampering and stuffing their bellies with good cheare & then to fall to scurrilous dauncings: *Demonst: in orat: at Athens.*

Sempronia, a great woman was accompted to be too fine a dauncer

dauncer, to be honourable, as thoſe two, could no more agree then fier and water: *Saluſt: &c.*

Cato ſaith that no man that is diſcreete and hath ſence and reaſon will commit the fault of dauncing: *Cicero in apol: miracula.*

Thou learneſt to ſing profane and idle ſongs, and forgetteſt the godly pſalmes and hymnes, thou capereſt, and leapeſt with thy feete, vnwiſe as thou art, when as thou ſhouldeſt rather bend thy knees in prayer to the almightie, but what gaine comes hereby? euen this Virgins returne, robbed of their virginitie, and married wiues of their trothes to their husbands, yea all of them leſſe chaſt in body or minde, then they went and more diſhoneſt, then they ſhould: (*Baſil:*) yee laſciuious wiues and maides, (ſaith a godly father) which are not aſhamed to trip and daunce at marriages, and to pollute your ſexes, whereſoeuer a laſciuious or wanton daunce is, there the diuell beareth the other part; and is author of it *Chryſoſtome* an other ſayth, that it is better to digge and delue on holy dayes, then to daunce: *Ambroſ:* Againe, he needs not care for diſſolute behauiour and ſongs vſed at marriages to make him merrie with all, for when banquets and feaſts are ended with dauncing, then is chaſtitie in an euill caſe, and great danger to ſuffer ſhipwracke, by theſe ſuperſtitious allurements. *Ambroſ. ad ſoror.* Dauncing vtterly condemned by the whole Church in elder time, vppon paine of excommunication: *Conſil. Conſt. in temp. Iuſtinian.*

Did not *Herods* dauncing hobbie-horſe cauſe good *Iohn Baptiſt* his head to be ſtricken of. *Mar.* 6. 24. 27.

Lodowicke, Archbiſhop of *Madgburge*, keeping a feaſt of diuer cittizens of a towne called *Caluen* after which ended they fell to dauncing, till the beames of the houſe crackt, which the Archbiſhop perceiuing, tooke a faire damſell, and flying, both were cruſhed to peeces by meanes of the ſtaires falling, as a iuſt iudgment of God vpon him that ſhould haue giuen a a better example: *Chro. Madg.*

Wee may read of a popiſh Prieſt, that in ſtead of reading, or preaching to the people, plaide the minſtrell before them:

fed himselfe so gluttonouslie, that his belly burst, and he died most fearefully and suddenly: *Theo. lib. 2. cap. 34.*

Alexander the great, inuiting diuers of his fauorites and captaines, to a supper, promised a crowne of six hundred crownes worth to him, that could drinke most: now e they quaffed and carrowsed liberally, swinishly I may say: but one aboue the rest of this piggish sort, dranke 4 stenes of wine, and so wonne the Crowne, and lost his beastly life with ouer-drinking himselfe, and one and fortie of his carousing (drunken) companions died with him for companie, *Plutarch:*

Armitus and *Cyranippus*, two *Ciracusians* were so ouercome with drinke, that they committed incest with their owne daughters: *Plutarch incest. lib. 2. cap. 31.*

Cleomines, King of *Lacedsmonia* ouerwhelmed himselfe so with carowsing that he became sensselesse: *Theat lib: 2: cap: 34:* marke this with horrible shame, yee beasts that make a God of a pott of wine and ale, in kneeling to it, that will hardly kneele to God for your soules, and you gentlemen looke better to your cellars and drunken cellar-keepers, that wast your drinke and kindle gods wrath against you.

Dauncing, was vsed as in holy scripture is mentioned by the godly in times past, from a good cause and to a godly end, and that with a modest, and seemely gesture, the cause was Gods great mercie in deliuering them from the crueltie of his and their enemies, and the ende was that they might expresse his worthy prayses by musicall instruments and dauncers after a godly and religious manner and not after such frantique and lunatique order, nor for fleshly lust and desire, like people out of their wittes as our rude and vnchast people doe: Of this frisking sort lets heare what worthy stories say: generally it hath bin misliked of all wise men, christened, and heathen, and solemne feasts haue bin and are abused by this vnciuill and vnchristian exercise. It is reported that great *Philip* of *Macedonia*, and his courtiers, were openly reproued, for pampering and stuffing their bellies with good cheare & then to fall to scurrilous dauncings: *Demonst: in orat: at Athens.*

Sympronia, a great woman was accompted to be too fine a dauncer

dauncer, to be honourable, as those two, could no more agree then fier and water: *Salust: &c.*

Cato saith that no man that is discreete and hath sence and reason will commit the fault of dauncing. *Cicero in apol: miracula.*

Thou learnest to sing profane and idle songs, and forgettest the godly psalmes and hymnes, thou capereſt, and leapest with thy feete, vnwise as thou art, when as thou shouldest rather bend thy knees in prayer to the almightie, but what gaine comes hereby? euen this Virgins returne, robbed of their virginitie, and maried wiues of their trothes to their husbands, yea all of them lesse chast in body or minde, then they went and more dishonest, then they should: (*Basil:*) yee lasciuious wiues and maides, (saith a godly father) which are not ashamed to trip and daunce at marriages, and to pollute your sexes, whersoeuer a lasciuious or wanton daunce is, there the diuell beareth the other part; and is author of it *Chrysostome* an other sayth, that it is better to digge and delue on holy dayes, then to daunce: *Ambros:* Againe, he needs not care for dissolute behauiour and songs vsed at marriages to make him merrie with all, for when banquets and feasts are ended with dauncing, then is chastitie in an euill case, and great danger to suffer shipwracke, by these superstitious allurements. *Ambros. ad sorer.* Dauncing vtterly condemned by the whole Church in elder time, vppon paine of excommunication: *Consil. Const. in temp. Iustinian.*

Did not *Herods* dauncing hobbie-horse cause good *Iohn Baptist* his head to be stricken of. *Mar.* 6. & 14. 17.

Lodowicke, Archbishop of *Madgburge*, keeping a feast of diuer cittizens of a towne called *Calnen* after which ended they fell to dauncing, till the beames of the house crackt, which the Archbishop perceiuing, tooke a faire damsell, and flying, both were crushed to peeces by meanes of the staires falling, as a iust iudgment of God vpon him that should haue giuen a better example: *Chro. Madg.*

Wee may read of a popish Priest, that in stead of reading, or preaching to the people, plaide the minstrell before them:

but marke Gods fearefull iudgement vpon him, and ſome of his dauncers, as they were thus occupied in filthy mirth, and iollitie, a tempeſt roſe, and a thunder-bolt ſtrooke off his right hand, together with the harpe hee plaid on and conſumed twentie foure men and woemen, that followed this prophane Prieſt &c. *chron.*

Madgb: A fearefull example of the iuſt iudgement of God againſt ſuch laſciuious and giddy headed wretches, eſpecially their graceleſſe minſtrell. A worthy writer ſaith, there is not a greater vanitie then dauncing, for ſaith he, I heard of certaine men of *Aſia*, comming into *Spaine*, and ſeeing the *Spaniards* dauncing, were ſore affrighted, thinking they were poſſeſſed with a ſpirit, or elſe that they were out of their wits, *Ludou: Viu:*

May not theſe ſtrangers condemne vs that liue vnder the profeſſion of the Goſpell, and vnder a modeſt gouernment of a moſt worthy Prince, who hath by his proclamation, forbidden this, and all other prophanation: eſpecially, on the Saboath day: God graunt that our magiſtrates pay not deare (one day) for their negligence herein. On a time, in the raigne of King *Charles* the ſixth, the fooliſh toie of masking or mumming, was ſo delightſome to the King, therefore ſix idle headed fellowes, would needes maske to a marriage at the hoſtile of Saint *Paules* in *Paris*, and as their worke was beaſtly, ſo anſwerably were they attired, like wilde horſes, with tailes of flax: but God paid their madneſſe home, for as they were all tied together like geared horſes, and dauncing, a ſparke of a torch fell into the flaxe, that fired ſo, that two periſhed preſently, two eſcaped, and two died ſhortly after: oh the fearefull outcry that there was on a ſudden, when Gods firie wrath fell vpon theſe lunatiques, *Froiſ: vol: 4. chap: 52.*

This ſtory makes me call to minde, a more madde part for certaine young women of ſome note in *Chryſoſt:* time, would needes bee decked like the vicious goddeſſe *Flora*, or more like a wilde goate in an Iuy tree, and ſo goe a mumming: an horrible ſhame to their ſexe, more like ruffenly ſwaggerers, then

then maiden-like young woemen: woe be to ſuch wretched parents, as ſo bring vp their children, and delight in their damnation,&c.

I ſpeake this of mine owne knowledge: All ſuch vaine ſports and paſtimes,are called common ſhops forge,& workhouſes of all maner of wickednesſe: *Baſil.* And ſo for tumblers,players, beare-baitings, &c. *Auguſt: hom: 6. in 1. chapter of Gen:*

We renounce,and ſend backe)ſaith one) ſports and plaies to you heathen from whence they came, wee abhorre them, &c. *Tertul:*

All theſe abuſes, as alſo of wanton ſongs,bookes & maintainers thus ſaith one,that magiſtrates ought to baniſh them, and by all meanes poſſible, to ſuppreſſe them, as hee will anſwere the ſame in his accounts to the great Iudge of all the world *Ludou: Viv:* of the inſtruction of a Chriſtian woman: The like ſay I of Miniſters,Parents,and Maſters &c.

Chap. XX.

Of thieues, and robberies of all ſorts.

THere are ſundry ſorts of thieues,and robbers, the chiefe whereof, are ſacrilegious thieues, that is, Church-robbers,and ſuch like: we may read of diuers of this kinde, that haue robbed and ſpoiled Idoll temples,and haue beene grieuouſly punniſhed for the ſame,how much more (then) ſhall thoſe be ſubiect to fearefull punniſhment of body and ſoule, that robbe Gods houſe, and put his treaſures to prophane vſes: the former wee will let paſſe,as matter of leſſe moment, and therefore of the latter, in order according to hiſtories, omitting diuers outrages, let vs beginne with that which is written of one *Craſſus* a *Romane*, who robbed the Temple of *Hieruſalem*, of two thouſand talents of ſiluer, and gold, beſides diuers rich ornaments, and a beame of gold of three hundred pound waight, but the vengeance of God ouertooke him, for being afterward ouercome by the *Parthians*:

himselfe, and his sonne were slaine, and his skull that so thirsted for gold, was made a ladle to melt gold in: *Ioseph: Zonar:* Oh that our *Simony*-masters, and Church-robbers, might yeelde their skulles to the like vse: I doubt not, but there would bee a number of Clergy-masters, besides the *Romish Baalamites.*

Iulian the Apostata, robbed the Church of her reuenues, beneuolences, and contributions to schooles of learning: mocking, and scoffing, and saying he would saue their soules, for it was written in their Bibles; *Blessed are the poore, for theirs is the kingdome of heauen*: but God paide him home for his villany: as in *lib:* 1. *chap:* 20. is specified.

Leo Croponimus, tooke out of the Temple of *Constantinople*, an excellent crowne of gold beset with precious stones, which *Mauritius* had dedicated to the Lord: but as soone as he had set it on his head, a cruell feauer seazed on him, that in short space the sacrilegious wretch died: *Zonar:*

Fearefull is the ende of the sacrilegious Queene *Vrracha* in *Spaine*, who wanting money in her warres against her son *Alphonsus*, robbed the Church, which her rude souldiers refused to doe, but the iust God ouertooke her presently: for hee strooke her so fearefully, that she died in the very place, *Fulg: lib:* 1, *chap:* 2.

I might speake of Cardinall *Woolsey*, who not of conscience, but of pride (as my authour saith) destroied about fourtie monasteries to erect a colledge: but though one wolfe destroyed another, yet the Lord was not pleased with his doing, for he shortly after came to naught, as the Booke of Martires and other authours report. Thus much of Sacriledge or Church-robbing, and of the fearefull iudgement of God vpon such great thieues which may terrifie their brethren (in iniquitie) of our time, if they haue any sparke of grace in them, then benefices shall be giuen & receiued without corruption, then we should not haue greedy and beggerly minded fellowes, of what degree soeuer, be so ready to pry into the estate of Church liuings, and Church goods: too good I feare to be true.

Now

Now ſomewhat of ſimple theft or robbery, and of the ſucceſſe thereof, *Dracon*, the law-giuer of *Athens*, appointed death for theft. The *Locrians*, put out his eyes that ſtole ought from his neighbour. The *Hecturians* ſtoned thieues to death: The *Vacceians*, were ſo ſeuere againſt this ſinne of theft, that if one ſtole but a handfull of corne, he was ſure to die: *Marcus Fabius* condemned his owne ſonne to death for theft: *Tiberius* the Emperour, dealt ſo with a ſouldier, for ſtealing a peacocke: of all theſe read, *Theat: lib: 2. chap: 35.* Marke this yee winkers at theft and robbery, and you that are not aſhamed to write letters in the behalfe of thieues and robbers: and you Iurers, I will not ſay periurers, that for fauour, feare, or gaine, will paſſe ouer inditements, (as blankes) horſe-ſtealing, houſe-breaking, murder, and what not? but it may be ſhifted off for this or that which makes theeues bold, and honeſt men poore.

In *Anno*, 1384. *Saxony* being greatly peſtered with thieues and robbers, that men might not trauell ſafely and hold their owne, the Councel tooke order, that all falſe thieues and robbers ſhould be ſeuerely puniſhed: yea, and all ſuch as harboured or ſuccoured any ſuch: which decree of the Princes ſitting in councell, hauing ſet downe: *Theodericke* Countie of *Weringrode*, impugning, was ſent for, and put to a moſt cruell death, *Albert: Krantz: lib: 10. chap: 7.*

Looke to this, you Iuſtices of peace that ſuffer obſcure Alehouſes without number, and conſcience alſo, ſome to inrich your clarkes, and to ſatisfie prophane friends requeſts, and others, to bring the more ſackes to their milles, a curſed gaine will this be found one day. Theſe Ale-houſes (now adayes) harbour thieues, papiſts, drunkards, and all diſorders: now if an ydle huſwife can get money or credit for a ſtrike of mault, vp goes the Ale-ſtake, and all maner of gaming and looſeneſſe, and if a ſtrike of corne, then out comes bread in the ſmalleſt volume: all which is winked at, ſauing of the poore, who wring for it, ſo that true is the o'de ſaying. *Dat veniam coruis, vexat cenſura columbas:* engliſh it thus, *the ſimple done by law is cenſured, when rauenous crowes eſcape vnpuniſhed.*

Henry.

Henry Duke of *Luneburge*, put to death his ſeruant for taking a clownes cloake from him, churliſhly denying it him to keepe him from the raine, without any meaning to keepe it from him, *Cranſ: lib:* 10. *chap:* 30. Farre worſe deedes with vs are counted but ieſtes, thus wee may behold the vprightneſſe of Iudges and Magiſtrates, euen amongſt the very heathen, of other lands, and the immediate hand of God againſt ſacrilegious thieues, and againſt the whole rabble of falſe thieuiſh and conicatching varlets: a ſhame to all that profeſſe eith. r religion or ciuilitie, that let paſſe ſo many fellonies, murders, and thieueries, and alſo theſe blind ale-houſes before ſpoken off and all other harbourers, receiuers, and ſuch like, God giue them better mindes.

CHAP. XXI.

Of exactions and cruelitie towards ſubiects and all ſorts of poore.

It hath bin euen a common ſinne, eſpecially in theſe latter daies, in Princes and greate men, to ouerloade and oppreſſe their poore people whith heauie burthens or taxes, tributes, fines, rents and ſuch like; let vs therefore heare how God hath from time to time rewarded ſuch vnmercifullneſſe in euery ſtate and calling, that we may learne that it is not lawfull for the mightieſt, nor any whatſoeuer to pill; nor poule, nor impouerish their people to ſerue their owne turnes. Rigorouſnes, euen in wordes is odious in Gods ſight, and hath bin puniſhed: 1. *King.* 12: 10. 11. how much more then when it comes to deedes: 1. *Sam*, 25. 10. 11. 12. *Achens* King of *Lidia* was hanged vp againſt a hill, aud his head throwne into a riuer running by, becauſe of the great ſubſidies, he exacted of his people. *Theat. lib.* 2. *cap.* 37.

Dioniſius the firſt of that name was exceeding tiranicall & cruell euery way, who laid great burthens vpon his people without mercie, neuer regarding the lamentable outcrie of the oppreſſed. This mercileſſe wretch being ouercome by the *Carthaginians* was ſlaine by his owne ſeruants. *Fr. lib.* 21.

Conſtance,

Constance, the sonne of *Constantine* was so greedy of gold and siluer that he robbed temples, oppressed his people, and so gathered together the coyne of his subiects that it might be well and truely saide that he lined of the blood of the people, for the which he dearely paid, for his men of warre slew him, and the *Sarazens* that dwelled in the cittie *Panorme*, tooke his treasure and carried it into *Africa*: *Fulg. lib. 9 cap. 4.*

Lewis the second King of Fraunce, being a rigorous and cruell oppressor of his subiects, fell into sicknesse and fearefullnesse with all, from the which no manner of meanes in this world could deliuer him or ease him but so fearfully so he dyed *Theat. lib. 2. cap. 37.*

Henery King of *Suetia*, was chased from his kingdome, for burdening his people with new exactions and contributions. *Theat. lib. 2. cap. 37.* It is reported that *Pisobinus*, or *Porchetes*, was stoned to death by the multitude for counselling King *Theodebert*, to raise new subsidies and payments *Nichol. Gil. Vol. 1.* Likewise wee may read of one *George Preston*, who was put to cruell death by the people, for perswading *Henry* of *Suetia* to [illegible] his subiects with exactions and hard payments. *theat: lib: 2: cap: 27.*

Its saide, that *Barnabie*, *Viscount* of *Millaine*, was an vnconscionable oppressour of his subiects, and seruants, by greiuous impositions and other hard dealing, as that euerie one should keepe him a dogge, wherein, if they any way failed, they should sure pay for it, one way or other. *Paul. Ion. Tom: 2: illustr: viror:*

William Rufus, King of England, was a cruell extortioner, and greuious oppresser of his subiects: but God forgat him not, for an arrow glaunceing aside out of the bow of *Tirell* a French Knight, wounded him to death. *Lanquet.*

In Anno. 475. there liued *Corinus*, King of *Scots*, a Prince that gouerned his people peaceable and quietly, yet because he was aduertised of the extortions & exactions of his chauncellor *Tonset*, among his subiects, and did not punish him, he was traiterously slaine by his owne subiects. *Lanquet.*

Hereunto might be added, that curled crew of greedie

Henry Duke of *Luneburge*, put to death his ſeruant for taking a clownes cloake from him, churliſhly denying it him to keepe him from the raine, without any meaning to keepe it from him, *Crantſ: lib:* 10. *chap:* 30. Farre worſe deedes with vs are counted but ieſtes, thus wee may behold the vprightneſſe of Iudges and Magiſtrates, euen amongſt the very heathen, of other lands, and the immediate hand of God againſt ſacrilegious thieues, and againſt the whole rabble of falſe thieuiſh and conicatching varlets: a ſhame to all that profeſſe either religion or ciuilitie, that let paſſe ſo many felonies, murders, and thieueries, and alſo theſe blind ale-houſes before ſpoken off and all other harbourers, receiuers, and ſuch like, God giue them better mindes.

CHAP. XXI.

Of exactions and cruelitie towards ſubiects and all ſorts of poore.

It hath bin euen a common ſinne, eſpecially in theſe latter daies, in Princes and greate men, to ouerloade and oppreſſe their poore people whith heauie burthens or taxes, tributes, fines, rents and ſuch like; let vs therefore heare how God hath from time to time rewarded ſuch vnmercifulneſſe in euery ſtate and calling, that we may learne that it is not lawfull for the mightieſt, nor any whatſoeuer to pill; nor poule, nor impouerish their people to ſerue their owne turnes. Rigorouſnes, euen in wordes is odious in Gods ſight, and hath bin puniſhed: 1. *King.* 12: 10. 11. how much more then when it comes to deedes: 1. *Sam*, 25. 10. 11. 12. *Acheus* King of *Lidia* was hanged vp againſt a hill, aud his head throwne into a riuer running by, becauſe of the great ſubſidies, he exacted of his people. *Theat. lib.* 2. *cap.* 37.

Dioniſius the firſt of that name was exceeding tiranicall & cruell euery way, who laid great burthens vpon his peop'e without mercie, neuer regarding the lamentable outcrie of the oppreſſed. This mercileſſe wretch being ouercome by the *Carthaginians* was ſlaine by his owne ſeruants. *Fr. lib.* 21.

Conſtance,

Constance, the sonne of *Constantine* was so greedy of gold and siluer that he robbed temples, oppressed his people, and so gathered together the coyne of his subiects that it might be well and truely saide that he lined of the blood of the people, for the which he dearely paid; for his men of warre slew him, and the *Sarazens* that dwelled in the cittie *Panorme*, tooke his treasure and carried it into *Africa*: *Fulg. lib. 9 cap. 4.*

Lewis the second King of Fraunce, being a rigorous and cruell oppressor of his subiects, fell into sicknesse and fearefullnesse with all, from the which no manner of meanes in this world could deliuer him or ease him but so fearfully so he dyed *Theat. :lib. 2. cap. 37.*

Henery King of *Suecia*, was chased from his kingdome, for burdening his people with new exactations and contributions. *Theat. lib. 2 cap. 37.* It is reported that *Pirchemus*, or *Porchetes*, was stoned to death by the multitude for counselling King *Theodebert*, to raise new subsidies and payments *Nichol. Gil. Vol. 1.* Likewise wee may read of one *George Prestion*, who was put to cruell death by the people, for perswading *Henry* of *Suetia* to yeke his subiects with exactions and hard payments. *theat :lib: 2: cap: 27.*

Its saide, that *Barnabie*, *Viscount* of *Millaine*, was an vnconscionable oppressour of his subiects, and tennants, by greiuous impositions and other hard dealing, as that euerie one should keepe him a dogge, wherein, if they any way failed, they should sure pay for it, one way or other. *Paul: Iou: Tom: 2: illustr: viror:*

William Rufus, King of England, was a cruell extortioner, and greuious oppresser of his subiects: but God forgat him not, for an arrow glauncing aside out of the bow of *Tirell* a French Knight, wounded him to death. *Lanquet.*

In Anno. 475. there liued *Coranus*, King of *Scots*, a Prince that gouerned his people peaceablie and quietly, yet because he was aduertised of the extortions & exactions of his chauncellor *Tomset* among his subiects, and did not punish him, he was traiterously slaine by his owne subiects. *Lanquet.*

Hereunto might be added, that cursed crew of greedie

guts that will let nothing paſſe their hands that they can get by hooke or crooke, right or wrong, with deuiſe, by deed, or teſtament. can now almoſt eſcape vnpried into by rauenous kites and crowes, and that not of the meaneſt ranke. If thoſe that oppreſſe and take more (in conſcience) then they ought, or ſuch as incite others to doe wrong, or ſuch Princes and magiſtrates as doe ſuffer wrong and oppreſſion, in thoſe that are vnder them, and doe not puniſh them, ſhal be ſubiect to Gods wrath, what ſhall be the end (may wee thinke) of ſuch wretches (of what degree ſoeuer) as prie and ſpie (like houering Kites & rauenous vermine) into mens eſtates & goods? Let vs magnifie the name of our prouident, and louing father that hath bleſſed our land with ſo temperate and louing a ſoueraigne, that will not our hurt but good, not in the impouerißhing but the proſperitie of his ſubiects, God (for his great mercie ſake) preſerue his maieſtie & al his royall iſſue, long ouer vs in happie proſperitie & ſafetie, frō al popiſh & diueliſh trecherous & traiterous practiſes domeſticall, or forreine &c.

CHAP. XXII.

Of cut-throate Vſurers and other couetous wretches no better then very arrand theeues.

MOſt men being blinded, by the ſubtle Serpent, doe thinke if they robbe not or ſteale not that all the world may ſee and perceiue, they are as true as true may be. Such are the great theeues, couetous, and greedie vſurers, cornemongers, and ſuch like, of whom in order as ſtories lead vs. But firſt let the eternall and iuſt God, who can beſt tell vs, what a grieuous ſinne vſury is, ſpeake out of theſe places following *Deu.*23:9. *Le.*25.36. *Ex.*22.25. *Pſ.*15.5. *Eſe.*18.12. 13. *Lu.*6.35. now, when we haue learned, out of theſe quoted places, the wil of our heuenly father and his bleſſed ſonne our ſauiour, concerning this abominable theft, vſury I ſhould ſay, let's heare, what humaine ſtories report concerning the ſame. One ſaith, he knew a graund vſurer in the countrey of

Valley

Valay, that hauing ſcraped together a great maſſe of golde and ſiluer, was (in one night) robbed of 1500. crownes. *The. lib.* 2. *cap.* 40. The ſame ſaith, he remembred another, ſuch a blacke ſaint, that dwelled in a towne called *Argentall*, vnder the iuriſdiction of *Tolouſe*, in high *Vinacia*, who being in a meddowe, was ſtunge in the foote by a ſerpent, or ſome other venemous creature, which God ſent, to take away this noyſome beaſt from off the earth. All the wiſe and godly learned, of all ages and countreyes, haue euer condemned theſe flying theeues, more by farre then our commõ petty theeues: prouing, that they doe much more hurt in the common wealth. I will giue you a taſt of their ſayings, and proceding againſt them. The *Lacedimonian* gouernours burned the vſurers bookes and obligatians. *Ageſilaus de officio princip. lib.* 4. *cap.* 140. *Lucullus* did rid *Aſia* of ſuch vermine, as moſt noiſome beaſts. *Alexand. ab Alaxand: lib*: 1: *cap*: 7. *Licurgus* baniſhed this canker worme out of his *Sparta*. *Amaſis* puniſhed it ſeuerely in *Ægipt*. *Cato* exiled it out of *Cicill*, and *Solon* condemned it in *Athens*: *The*: *lib*: 2: *cap*: 40. how much more ſhould this noyſome peſtilence be baniſhed out of Chriſtendome? Though many perſwade themſelues, that vſurie doth them much good, find therein (as they thinke) much ſweetneſſe. Yet a learned father compareth it to the biting of an Aſpe, which bringeth the hurt perſon into a deepe ſleepe in pleaſantnes, as it were, but ere he walketh, he dieth of the biting: *Chryſoſt*: *in Mat*: *cap* 5. Thus much againſt this deteſtable ſinne. Now of Gods fearefull iudgements vpon the perſõs of wretched ſinners of this kind according to vndoubted hiſtories. In the Biſhopricke of *Coline*, a notable vſurer, lying ſicke, mooued his lips and mouth, as though he chewed ſomewhat, and being asked what he did eate he anſwered his money, and that the diuell thruſt it into his mouth perforce, ſo that he could neither will, nor chuſe, but deuoure it, and in this temptation he died miſerable: *diſ*: *de temp*. A famous, or rather infamous vſurer, a little before his death, called for his bagges of gold & ſiluer, and offerered them all to his ſoule, vpon condition, it would not forſake him, but

guts that will let nothing paſſe their hands that they can get by hooke or crooke, right or wrong, with deuiſe, by deed, or teſtament, can now almoſt eſcape vnpried into by rauenous kites and crowes, and that not of the meaneſt ranke. If thoſe that oppreſſe and take more (in conſcience) then they ought, or ſuch as incite others to doe wrong, or ſuch Princes and magiſtrates as doe ſuffer wrong and oppreſſion, in thoſe that are vnder them, and doe not puniſh them, ſhal be ſubiect to Gods wrath, what ſhall be the end (may wee thinke) of ſuch wretches (of what degree ſoeuer) as prie and ſpie (like houering Kites & rauenous vermine) into mens eſtates & goods? Let vs magnifie the name of our prouident, and louing father that hath bleſſed our land with ſo temperate and louing a ſoueraigne, that will not our hurt but good, not in the impouerifhing but the proſperitie of his ſubiects, God (for his great mercie ſake) preſerue his maieſtie & al his royall iſſue, long ouer vs in happie proſperitie & ſafetie, frō al popiſh & diueliſh trecherous & traiterous practiſes domeſticall, or forreine &c.

CHAP. XXII.

Of cut-throate Vſurers and other couetous wretches no better then very arrand theeues.

MOſt men being blinded, by the ſubtle Serpent, doe thinke if they robbe not or ſteale not that all the world may ſee and perceiue, they are as true as true may be. Such are the great theeues, couetous, and greedie vſurers, cornemongers, and ſuch like, of whom in order as ſtories lead vs. But firſt let the eternall and iuſt God, who can beſt tell vs, what a grieuous ſinne vſury is, ſpeake out of theſe places following *Deu.*23:9. *Le.*25.36. *Ex.*22.25. *Pſ.*15.5. *Eſa.*18.12. 13. *Lu.*6.35. now, when we haue learned, out of theſe quoted places, the wil of our heuenly father and his bleſſed ſonne our ſauiour, concerning this abominable theft, vſury I ſhould ſay, lets heare, what humaine ſtories report concerning the ſame. One ſaith, he knew a graund vſurer in the countrey of

Valley

Valley, that haning ſcraped together a great maſſe of golde and ſiluer, was (in one night) robbed of 1500. crownes. *The. lib. 2. cap. 40.* The ſame ſaith, he remembred another, ſuch a blacke ſaint, that dwelled in a towne called *Argentall*, vnder the iuriſdiction of *Tonlouſe*, in high *Vinacia*, who being in a meddowe, was ſtunge in the foote by a ſerpent, or ſome other venemous creature, which God ſent, to take away this noyſome beaſt from off the earth. All the wiſe and godly learned, of all ages and countreyes, haue euer condemned theſe flying theeues, more by farre then our commō petty theeues: prouing, that they doe much more hurt in the common wealth. I will giue you a taſt of their ſayings, and proceding againſt them. The *Lacedimonian* gouernours burned the vſurers bookes and obligatians. *Ageſilaus de officio princip. lib. 4. cap. 140. Lucullus* did rid *Aſia* of ſuch vermine, as moſt noiſome beaſts. *Alexand. ab Alexand: lib: 1: cap: 7. Licurgus* baniſhed this canker worme out of his *Sparta*. *Amaſis* puniſhed it ſeuerely in *Ægipt*. *Cato* exiled it out of *Cicill*, and *Solon* condemned it in *Athens: The: lib: 2: cap: 40.* how much more ſhould this noyſome peſtilence be baniſhed out of Chriſtendome? Though many perſwade themſelues, that vſurie doth them much good, find therein (as they thinke) much ſweetneſſe. Yet a learned father compareth it to the biting of an Aſpe, which bringeth the hurt perſon into a deepe ſleepe in pleaſantnes, as it were, but ere he walketh, he dieth of the biting. *Chryſoſt: in Mat: cap 5.* Thus much againſt this deteſtable ſinne. Now of Gods fearefull iudgements vpon the perſōs of wretched ſinners of this kind according to vndoubted hiſtories. In the Biſhopricke of *Coline*, a notable vſurer, lying ſicke, mooued his lips and mouth, as though he chewed ſomewhat, and being asked what he did eate he anſwered his money, and that the diuell thruſt it into his mouth perforce, ſo that he could neither will, nor chuſe, but deuoure it, and in this temptation he died miſerable: *diſ: de temp.* A famous, or rather infamous vſurer, a little before his death, called for his bagges of gold & ſiluer, and offerered them all to his ſoule, vpon condition, it would not forſake him, but

ſeeing no offer, nor ranſome, would nor could ſerue the turne, that he ſaw he muſt needs die, he bequethed his ſoule to the diuill, and ſo preſentlie died. *Diſcip de temp.*

Another cut-throate, in his ſickenes, ſaid thus, my ſoule I bequeath to the diuill, who is owner of it, and my wife likewiſe (quoth he) to the diuill, who induced me to this vngodlie trade of life, and my Deacon to the diuill alſo, for ſoothing me vp in this ſinne, and not reproouing me. *Ioan: Angl:*. Vſurie is not only in lending and borowing of money, but alſo in vnconſionable buying and ſelling, & in holding and hoording vp of corne, of ſuch let vs heare.

About the yeare 1543: in *Saxonie*, in an extreme famine, a certaine peaſant caried a cart load of corne to the market, which ſelling cheaper then he expected, his ſeruants reioyſing and ſinging homewards, for the fall of corne, he pined, and repined, and ſecretly hanged himſelfe at the carts taile, afore his ſeruants eſpied him, and ſo he paid deare for his coueteouſneſſe: *theatr: lib: 2: cap: 40.*

Another cormorant, or corne-monger, ſaid, the mice ſhould eate his corne before he would ſell it ſo cheape, whereupon, mice flocked on heapes to his corne, both in his barnes, and alſo in the fields, deuouring all, to the very huske: *Luther.*

Martin *Luther* inueighing mightily againſt this horrible ſinne in Farmers and husbandmen, for keeping vp, and raiſing the price of corne, tells vs of 3. notable miſers that hanged themſelues in one yeare, and ſaith, it was a iuſt reward of ſo great wickednes and vnmercifullneſſe: *theat: lib: 2: cap: 40.*

A rich glutton hoorded up daily, in rickes and mowes, looking and hoping for a dearth, that he might inrich himſelfe by poore mens neceſſities. This monſter would goe (night and day) ordinarily to ſee and behold his great ſtore of corne, and one night (as God would haue it) beeing well ſtuffed with victuals, and as well drencht with drinke, would needes go into his barnes, where hauing a candle in his hand, fell downe and ſet fire one all, hardly eſcaping with life himſelfe: a iuſt iudgement, of the righteous God. *D. Pomerand.*

A certaite ſouldier ſold a buſhell of corne to one of his nee-

die

die fellowes for a hundred pence, which his Captaine *Sirgius Galba* perceiuing, commanded that none should sell him any corne at any price, which was performed accordingly, and so he died for lacke of foode. *Fulg. lib: 2: cap 2.*

Strange it is, that is told of a certaine gouernour of a towne in *France*, called *Stenchanſten*, who denied to sell a poore man corne for his money, saying, he had little euough for his hogs, but marke, the next time this vnmercifull mans wife was brought to bed and deliuered of 7: pigs, to let the wretch see, what it is, to haue more care of hogs, then of men. *Io: Fine. lib: 2.* A certaine wretched woman of *Marchia*, would neither relieue a poore man, that had wife & children readie to pine, nor sell him a bushell of corne, because he lacked a penny, which he borrowing, and bringing sell downe, and she reaching to take vp the penny, it miraculously turned into a serpent, which bitt her hand so, that she died. *Iob: Fincel: lib: 2.* To conclude, let vs diligently obserue, how fearefully the Lord hath in all ages, and in all countries, plagued coueteous vsurers, and cornemongers, with the whole rabble of vnmercifull catiues: happie is he, whom other mens harmes, doe make to beware.

Against these damnable vices, read the reuerend father Bishop *Iuell*, on 1: *Thess*: 4: Doct: *Wilson*: Master *Northbrooke*, and aboue all Master *Fenton* his late booke, which hath stopped all pipes and boulting holes so close, that not one of these foxes nor any of their cubbes, can creepe out. I knew a miser, in the west countrey that kept a ricke, or pile of wood, so long that it was rotten, and at the length it was deuoured by fire.

Chap. XXIII.

Of Cards, dice, and gaming, with the falshood, and theft, therein vsed.

NO doubt, but all honest recreation and exercise may bee vsed amongst christians, but cards, dice, tables, and all māner of lotteriers in prophaine plaies are meerely vnlawful,

and not to be vſed of idle perſons, nor to idle ends &c. Lets therefore heare what ancient ſtories ſay againſt vnlawfull games.

Auguſtine ſaith, that the gaine that ariſeth by gaming (from both parties) ſhould be beſtowed vpon the poore, and neither party to gaine *Aug ad Maced.* Dice players, were excominicated by generall Councells, as *Concil: Elib: Can:* 79: *Council: Conſtantinople: can:* 50. Biſhops were appointed ouerſeers, to ſee this idle ſinne punniſhed: *Cod: lib:* 3: *tit:* 43: heathen poets did (to the ſhame of chriſtians of all ſorts) euer inueigh againſt idle games, & namely againſt dice play. *Horat: od:* 24 *lib:* 3.

Lewes 8. King of *France*, a verteous Prince, gaue comaundement, that all ſorts ſhould be baniſhed out of the common wealth, except ſhooting, & that neither cards, nor dice ſhould be made, or ſolde: harken to this ye officers, merchants, and mercers, that maintaine, or winke at this ſinne. *Theat: lib:* 2: *cap:* 41. In the towne of *Campania*, a certaine Iewe plaid at dice with a Chriſtian, to whom he loſt ſome money, whereat he breathed out moſt bitter curſes againſt our ſauiour Chriſt, & the bleſſed virgine his mother but, God ſtrooke him with preſent death, & the chriſtian his companion died ſhortlie after: *diſcip de temp.* In the yeare 1553. in a Cittie in *Helvetia*, three wretches plaid at dice on the *Saboth* day: one of theſe idle beaſts looſing his money, breathed out ſuch blaſphemie againſt the moſt high God, that I dare not write it: but I dare ſay, the diuel feched the vilaine preſently away: *Iob Fincell.*

I could ſay more againſt theſe idle, vnthriftie, and blaſpheming games: but theſe may ſuffice to any one magiſtrate, or other, if they haue any ſparke of grace, or care of their ſoules. They are accounted puritans & preciſians, that ſpeake againſt idle games, let ſuch be asked, what they doe thinke of theſe recited authors, as *Auguſtine*, *Chryſoſtome*, *Inell*, and others, yea the very heathen, but if a man of any calling doe reproue ſome now a dayes, & abſtaine cõſcionably from the ſame, his name is ſtraight way of the wicked called puritane, preciſion.

Chap. XXIIII.

Of sinnes and sinners, in generall.

WE haue hard, how the fierce & fearefull wrath of the almightie God hath ouertaken sundrie men & women, that haue broken his holy commaundements, & giuen themselues to pleasures, vanities, couetousnesse, and vnmercifullnes, now let vs proceede to a more generall manner of sinnes, and sinners, and the punishment therof. Wee may begin, with the people of the olde world, for whose sinnes, the floud came, and swept them cleane away from the earth. Then come we to *Sodome*, and *Canaan*, and *Hierusalem*, who felt the heauie hand of God, according to their iust deserts. We read, how *Periander*, that irant that vsurped gouerment ouer *Corinth*, put to death many very iniuriously, & amongst others, his owne wife, to content his concubines; he lay with his owne mother, banished his owne sonne, and gelded diuers of his subiects, after all which beastlie outragies, he was slaine of two of his owne men, by his owne appointment: *Sabell.*

Romulus: 1 King of *Rome* was monstrous in superstition, coniurings, thefts, and al villanie, but at last was carried away by a wicked spirit: *Flor: Plutarch.* The like cruelty be laid vpon *Silla* the *Romaine* that shed so much causeles bloud in *Rome* and *Italie*, that the very channels ran red with innocent bloud. he rewarded faire women, iesters, players, minstrells and such wicked ones liberally, but towards the well disposed, he was (as we haue heard) monstrous, beastlie and cruell without cost: but as his life was odious, so died he a loathsome & horrible death: *Plut.* Next comes to hand wicked *Caligula*, who was inferiour to none of the former in committing of outragious murthers, for he spared neither Senatour, kindred, guiltie, or vnguiltie, nor any, but vsed all kinde of cruelty against all kind of people, without pittie, ciuilitie, or mercy. In the end, after all his beastly behauiour, he his wife & daughter, were cruelly slaine. *Dion: Sueton.*

Chap. XXV.

More villanies and abhominations of Popes and their conſorts.

PAſſing ouer many outragious murders, treacheries, villanies and falſifications of Popes and Popelings, we will paint out ſome, according to their colours, expreſſed in vndeniable hiſtories. And firſt begin we with one *Vincent* Monke of *Vannarde*, that our blind ſeduced Papiſts may ſee what worthy Saints their great Mr. the Pope & his ſerpentine brood are, for they are all for the moſt part of one colour, blacke and white, blacke in condition, but very white in profeſſion, or outward behauiour, as too many are in theſe our dayes. This *Vincent*, or vile Saint, with his croſſe and porteiſe (for in theſe many do think great vertues to be) ſet two great men (namely *Pizarre* and *Artabalia*) by the eares together, which coſt much bloudſhed: but though the great butcher created him Biſhop of *Peru* for his worthy act, yet God met with him, for he & fortie Spaniards of his wicked fellowſhip were beaten to death with clubs and ſtaues, as he fled from the face of *Don Diego* into the Iland *Puna*. *Theatr. lib. 2. cap. 43.*

Peter Loys, baſtard ſonne to Pope *Paul* the third, exceeded the moſt in all villanies, robberies, murders, adulteries, inceſts and Sodomitries, thinking he might do what he liſt, being the Popes ſon, his villanies were outragious and monſtrous, for he forced the Biſhop of *Faence* to his vnnaturall luſt, which coſt the poore Biſhop his life, for anger and griefe. At length he was promoted (vnworthily) to the Dukedome of *Placene* and *Parma*, where he vſed much crueltie and tyrannie, for the which (together with his other abhominations) he was cruelly murdered by diuers that lay in waite for him. *Sleid. lib. 19. Bale.*

None more villanous in all or any kind of wickedneſſe, as crueltie, robberies, adulteries, theeueries, &c. then Popes:

as

as for ill example, Pope *Iohn* the thirteenth, who cut off some of his Cardinals noses, hands, tongues, and of some he pulled out their eyes, and of others he cut off the priuie members, &c. This wretch, or rather monster, was accused before *Otto* the Emperour, first of incest with two of his owne sisters, 2. for calling the diuell to helpe him at the dice, 3. for promoting yong children to Bishoprieks for bribes, 4. for rauishing maides and wiues, 5. for lying with his fathers concubines, and lastly for committing villany with his owne mother, &c. after these and many other villanies he was betrayed to death by one of his whores. *Theatr. lib. 2. cap. 43.*

Pope *Hildebrand* or *Helbrand*, called *Gregorie* the seuenth was a poisoner, a murderer, a coniurer, a consulter with spirits, he stirred vp many battels against the Emperour *Henrie* the fourth: and at last was vnpoped, banished, and died most miserably. *Benno Cardin. Bal.*

Pope *Clement* the sixt was cruell, proud and malicious against *Lewes* of *Bauarie* Emperour, and raised many battels against him, and much bloudshed was by that beast caused. At length for the loue he bare to the Emperour, he poisoned him: and at last, was himselfe stifled to death, not by man, as was thought, but by Gods owne hand. *Theatr. lib. 2. cap. 43.*

Pope *Iohn* 24. was deposed by the Councell of *Constance*, for heresies, symonie, man-slaughter, poysoning, cozening, adulterie and Sodomitries: and at length the cursed wretch died miserably. *Benno Card. Bal.*

It were to long to call all or halfe of the Popes to account for their abhominations more then heathenish therefore let vs end with Pope *Alexander* the 6, which came to the Papacie not by desert, but by briberie and faire promises to the Cardinals, for he was a man, or rather a monster, full of all horrible vices and beastly conditions, hauing neither sinceritie, faith, religion nor ciuill honestie, but couetousnesse, ambition, more then barbarous cruelties: he set benefices and promotions to sale: he poysoned *Iohn Michel* Cardinal of *Venice* for his treasure: he perswaded *Charles* the 8. king of *Fraunce* to warre, and afterward himselfe turned to the contrary party:

Chap. XXV.

More villanies and abhominations of Popes and their consorts.

PAssing ouer many outragious murders, treacheries, villanies and falsifications of Popes and Popelings, we will paint out some, according to their colours, expressed in vndeniable histories. And first begin we with one *Vincent* Monke of *Vannarde*, that our blind seduced Papists may see what worthy Saints their great Mr. the Pope & his serpentine brood are, for they are all for the most part of one colour, blacke and white, blacke in condition, but very white in profession, or outward behauiour, as too many are in these our dayes. This *Vincent*, or vile Saint, with his crosse and porteise (for in these many do think great vertues to be) set two great men (namely *Pizarre* and *Artabalia*) by the eares together, which cost much bloudshed: but though the great butcher created him Bishop of *Peru* for his worthy act, yet God met with him, for he & fortie Spaniards of his wicked fellowship were beaten to death with clubs and staues, as he fled from the face of *Don Diego* into the Iland *Puna*. *Theatr. lib. 2. cap. 43.*

Peter Loys, bastard sonne to Pope *Paul* the third, exceeded the most in all villanies, robberies, murders, adulteries, incests and Sodomitries, thinking he might do what he list, being the Popes son, his villanies were outragious and monstrous, for he forced the Bishop of *Faence* to his vnnaturall lust, which cost the poore Bishop his life, for anger and griefe. At length he was promoted (vnworthily) to the Dukedome of *Placene* and *Parma*, where he vsed much crueltie and tyrannie, for the which (together with his other abhominations) he was cruelly murdered by diuers that lay in waite for him. *Sleid. lib. 19. Bale.*

None more villanous in all or any kind of wickednesse, as crueltie, robberies, adulteries, theeueries, &c. then Popes:

as

as for ill example, Pope *Iohn* the thirteenth, who cut off ſome of his Cardinals noſes, hands, tongues. and of ſome he pulled out their eyes, and of others he cut off the priuie members, &c. This wretch, or rather monſter, was accuſed before *Otto* the Emperour firſt of inceſt with two of his owne ſiſters, 2. for calling the diuell to helpe him at the dice, 3. for promoting young children to Biſhopricks for bribes, 4. for rauiſhing maides and wiues, 5. for lying with his fathers concubines, and laſtly for committing villany with his owne mother, &c. after theſe and many other villanies he was betrayed to death by one of his whores. *Theatr. lib. 2. cap. 43.*

Pope *Hildebrand* or *Helbrand*, called *Gregorie* the ſeuenth was a poiſoner, a murderer, a coniurer, a conſulter with ſpirits, he ſtirred vp many battels againſt the Emperour *Henrie* the fourth: and at laſt was vnpoped, baniſhed, and died moſt miſerably. *Benno Cardin. Bal.*

Pope *Clement* the ſixt was cruell, proud and malicious againſt *Lewes* of *Bauarie* Emperour, and raiſed many battels againſt him, and much bloudſhed was by that beaſt cauſed. At length for the loue he bare to the Emperour, he poiſoned him: and at laſt, was himſelfe ſtifled to death, not by man, as was thought, but by Gods owne hand. *Theatr. lib. 2. cap. 43.*

Pope *Iohn* 24. was depoſed by the Councell of *Conſtance*, for hereſies, ſymonie, man-ſlaughter poyſoning, cozening, adulterie and Sodomitrie: and at length the curſed wretch died miſerably. *Benno Card. Bal.*

It were to long to call all or halfe of the Popes to account for their abhominations more then heatheniſh therefore let vs end with Pope *Alexander* the 6, which came to the Papacie not by deſert, but by briberie and faire promiſes to the Cardinals, for he was a man, or rather a monſter, full of all horrible vices and beaſtly conditions, hauing neither ſinceritie, faith, religion nor ciuill honeſtie, but couetouſneſſe, ambition, more then barbarous crueltie: he ſet benefices and promotions to ſale: he poyſoned *Iohn Michel* Cardinal of *Venice* for his treaſure: he perſwaded *Charles* the 8. king of *Fraunce* to warre, and afterward himſelfe turned to the contrary party:

he deuiſed poyſon for Cardinall *Adrian* his familiar freind, which his Butler miſtaking, miſtred of the Popes cuppe gaue his murdering Maiſter that which Cardinall *Adrian* ſhould haue drunke, which the Pope drinking, and being poyſoned as his freind ſhould haue bin, died miſerably, according to his iuſt deſeruings, by his wicked behauiour: *Guiccciardine: lib.2. Benicard: Ven. hiſtor. lib.6.*

Chap. XXVI.

Of falſe witnes, lying, backbiting, ſlaundering and reproach.

WEe haue heard of thoſe that haue hurt men in their perſons and in their goods, now let vs heare what hath befallen ſuch as haue abuſed others with their tongues: *Doeg* the flattering *Edomite* did wickedly abuſe *Abimelech* the Prieſt to cruell *Saule*, for helping *Dauid* in his neceſſitie, for the which wicked *Saule* ſlew the Lords Preiſt, and all the Prieſts of *Nob*, euen 80 men by the bloudie ſword of *Doeg*: but for *Doeg*, we may read of Gods curſe vpon him. *Pſal.52. 1.2.3.&c.* and as for *Saule* read: 1 *Sam.31.4.5.6.*

Next comes wicked *Ahab*, who falſly accuſed and killed *Naboth* for his inheritance, but God killed him for recompence. 1. *King.22.34.35.36.37.38.* his murdering wife *Iezabell* came to a fearefull end: 2 *King.9.34.35.36.37.* yet further Gods Iudgments followed their children. 1 *King*, 10.6. 7.8.*&c.*

Amaziah, the hedge-preiſt was a bitter enemie to *Amos* the Lords ſeruant, and made falſe complaints of him to *Ieroboam*, the Idolatrous King, but hearken to his reward: *Amos.7.10. 11.12.&c.*

Alſo *Haman* the *Aſſirian*, may warne all men that will be warned by his fearefull end, to take heed how they conſpire againſt the Lords ſeruants to doe them harme: *Eſter.3,8.9.10. 11.&* 7.6.8.9.10. ſo for bleſſed *Daniell* the Lords prophet, accuſed

accuſed by wicked aduerſaries, eſcaped their cruell purpoſe, in whoſe ſtead the Lord cauſed the Lyons, to deuoure them and theirs: as *Dan* 6.24. now to humane hiſtories.

One *Antiphilus* a Painter, enuying the skill of the famous Painter *Apelles*, accuſed him falſly of conſpiracie vnto *Ptolomie*, who examining the matter and finding the accuſation forged, promoted *Apelles*, and tyed the wicked ſlanderer to perpetuall ſeruitude, *Theat. hiſt.*

Oh that all enuious wretches and falſe accuſers, like the Diuell their black Maiſter, might be ſo, or otherwiſe rewarded: but if ſinfull men ſooth or winke at ſuch malitious wretches, yet God will not. We may read of the notable tyrant and enemie to Chriſt and his true religion, *Maximinus*, how he ſeeing torments, nor no extremitie could preuaile, he publiſhed bookes of conference betweene our Sauiour and *Pilate*, ſtuffed full with blaſphemie. Alſo he cauſed diuers lewd woemen to ſay they were Chriſtians, and they had much villanie and filthineſſe committed againſt them, yet though he falſly publiſhed this & many other rumors, as falſe as this, yet would, not nor could not hinder the Lords purpoſe, but religion proſpered, mauger his head: lets ſee the end hereof, Gods fearefull iudgments fell vpon them, ſome one way, ſome an other, as one of the cheife enemies of Gods ſeruants ſlue himſelfe, & *Maximinus* himſelfe was conſumed with wormes and rottennes, a iuſt reward for ſuch a rotten wretch: *Niceph. lib.* 7. *cap.* 27.

The Romaines vſed to breake his legges that accuſed any man or informed againſt him wrongfully, vnlawfully, or without probabilitie or proofe, whereof a prophane wretch, accuſing *Apollonius* a godly Chriſtian before the Iudges, vnder *Commodus* the Emperour, which accuſation proouing falſe and forged, the catife had his legges ſo ſefued, that he could neuer after daunce the morriſe handſomely: *Euſeb. lib.* 5. *cap.* 21. *Niceph: lib.* 4 *cap.* 26.

One *Fenning*, accuſed one *Iohn Cowper* for anger he would not ſell him two goodly bullockes, that he liked, that hee ſhould ſpeake words againſt Queene *Mary*, for the which the

he deuiſed poyſon for Cardinall *Adrian* his familiar freind, which his Butler miſtaking, inſteed of the Popes cup he gaue his murdering Maiſter that which Cardinall *Adrian* ſhould haue drunke, which the Pope drinking, and being poyſoned as his freind ſhould haue bin, died miſerably, according to his iuſt deſeruings, by his wicked behauiour: *Guicciardines lib. 2. Benicard: Ven. hiſtor. lib. 6.*

Chap. XXVI.

Of falſe witnes, lying, backbiting, ſlaundering and reproach.

VVEe haue heard of thoſe that haue hurt men in their perſons and in their goods, now let vs heare what hath befallen ſuch as haue abuſed others with their tongues: *Doeg* the flattering *Edomite* did wickedly abuſe *Abimelech* the Prieſt to cruell *Saule*, for helping *Dauid* in his neceſſitie, for the which wicked *Saule* ſlew the Lords Preiſt, and all the Prieſts of *Nob*, euen 80 men by the bloudie ſword of *Doeg*: but for *Doeg*, we may read of Gods curſe vpon him. *Pſal. 52. 1. 2. 3. &c.* and as for *Saule* read: *1 Sam. 31. 4. 5. 6.*

Next comes wicked *Ahab*, who falſly accuſed and killed *Naboth* for his inheritance, but God killed him for recompence. *1. King. 22. 34. 35. 36. 37. 38.* his murdering wife *Iezabell* came to a fearefull end: *2 King. 9. 34. 35. 36. 37.* yet further Gods Iudgments followed their children. *1 King. 10. 6. 7. 8. &c.*

Amaziah, the hedge-preiſt was a bitter enemie to *Amos* the Lords ſeruant, and made falſe complaints of him to *Ieroboam*, the Idolatrous King, but hearken to his reward: *Amos. 7. 10. 11. 12. &c.*

Alſo *Haman* the *Aſſirian*, may warne all men that will be warned by his fearefull end, to take heed how they conſpire againſt the Lords ſeruants to doe them harme: *Eſther. 3. 8. 9. 10. 11. & 7. 6. 8. 9. 10.* ſo for bleſſed *Daniell* the Lords prophet, accuſed

accuſed by wicked aduerſaries, eſcaped their cruell purpoſe, in whoſe ſtead the Lord cauſed the Lyons, to deuoure them and theirs: as *Dan* 6.24. now to humane hiſtories.

One *Antiphilus* a Painter, enuying the skill of the famous Painter *Apelles*, accuſed him falſly of conſpiracie vnto *Ptolomie*, who examining the matter and finding the accuſation forged, promoted *Apelles*, and tyed the wicked ſlanderer to perpetuall ſeruitude, *Theat. hiſt.*

Oh that all enuious wretches and falſe accuſers, like the Diuell their black Maiſter, might be ſo, or otherwiſe rewarded: but if ſinfull men ſooth or winke at ſuch malitious wretches, yet God will not. We may read of the notable tyrant and enemie to Chriſt and his true religion, *Maximinus*, how he ſeeing torments, nor no extremitie could preuaile, he publiſhed bookes of conference betweene our Sauiour and *Pilate*, ſtuffed full with blaſphemie. Alſo he cauſed diuers lewd woemen to ſay they were Chriſtians, and they had much villanie and filthineſſe committed againſt them, yet though he falſly publiſhed this & many other rumors, as falſe as this, yet would, not nor could not hinder the Lords purpoſe, but religion proſpered, mauger his head: lets ſee the end hereof, Gods fearefull iudgments fell vpon them, ſome one way, ſome an other, as one of the cheife enemies of Gods ſeruants ſlue himſelfe, & *Maximinus* himſelfe was conſumed with wormes and rottennes, a iuſt reward for ſuch a rotten wretch: *Niceph. lib. 7. cap. 27.*

The Romaines vſed to breake his legges that accuſed any man or informed againſt him wrongfully, vnlawfully, or without probabilitie or proofe, whereof a prophane wretch, accuſing *Apollonius* a godly Chriſtian before the Iudges, vnder *Commodus* the Emperour, which accuſation prouing falſe and forged, the catife had his legges ſo ſerued, that he could neuer after daunce the morriſe handſomely: *Euſeb. lib. 5. cap. 21. Niceph: lib. 4. cap. 26.*

One *Fenning*, accuſed one *Iohn Cowper* for anger he would not ſell him two goodly bullockes, that he liked, that hee ſhould ſpeake words againſt Queene *Mary*, for the which the

he deuised poyson for Cardinal
which his Butler mistaking, inste
his murdering Maister that whic
haue drunke, which the Pope
ned as his freind should haue bin
to his iust deseruings, by his wick
lib.2. Benicard: Ven. histor. lib.6.

DOUBLE EXPOS
TO COVER THE
DENSITIES THA
OCCUR

CHAP. X

Of false witnes, lying, backbiting, slaundering and reproach.

WEe haue heard of those that haue hurt men in their persons and in their goods, now let vs heare what hath befallen such as haue abused others with their tongues: *Doeg* the flattering *Edomite* did wickedly abuse *Abimelech* the Priest to cruell *Saule*, for helping *Dauid* in his necessitie, for the which wicked *Saule* slew the Lords Preist, and all the Priests of *Nob*, euen 80 men by the bloudie sword of *Doeg*: but for *Doeg*, we may read of Gods curse vpon him. *Psal.*52. 1.2.3.*&c* and as for *Saule* read: 1 *Sam.*31.4.5.6.

Next comes wicked *Ahab*, who falsly accused and killed *Naboth* for his inheritance, but God killed him for recompence. 1. *King.*22.34.35.36.37.38. his murdering wife *Iezabell* came to a fearefull end: 2 *King.*9.34.35.36.37. yet further Gods Iudgments followed their children. 1 *King*, 10.6. 7.8.*&c.*

Amaziah, the hedge-preist was a bitter enemie to *Amos* the Lords seruant, and made false complaints of him to *Ieroboam*, the Idolatrous King, but hearken to his reward: *Amos.*7.10. 11.12.*&c.*

Also *Haman* the *Assirian*, may warne all men that will be warned by his fearefull end, to take heed how they conspire against the Lords seruants to doe them harme: *Esther.*3,8.9.10. 11.& 7.6.8.9,10. so for blessed *Daniell* the Lords prophet, accused

uersaries, escaped their cruell purpose,
d caused the Lyons, to deuoure them
4. now to humane histories.
ainter, enuying the skill of the famous
ed him falsly of conspiracie vnto *Ptolo-*
the matter and finding the accusati-
d *Apelles*, and tyed the wicked slaunde-
tude, *Theat. hist.*
us wretches and false accusers, like the
Maister, might be so, or otherwise re-
warded ... full men sooth or winke at such malitious wretches, yet God will not. We may read of the notablety-rant and enemie to Christ and his true religion, *Maximinus*, how he seeing torments, nor no extremitie could preuaile, he published bookes of conference betweene our Sauiour and *Pilate*, stuffed full with blasphemie. Also he caused diuers lewd woemen to say they were Christians, and they had much villanie and filthinesse committed against them, yet though he falsly published this & many other rumors, as false as this, yet would, not nor could not hinder the Lords purpose, but religion prospered, mauger his head: lets see the end hereof, Gods fearefull iudgments fell vpon them, some one way, some an other, as one of the cheife enemies of Gods seruants slue himselfe, & *Maximinus* himselfe was consumed with wormes and rottennes, a iust reward for such a rotten wretch: *Niceph. lib. 7. cap. 27.*

The Romaines vsed to breake his legges that accused any man or informed against him wrongfully, vnlawfully, or without probabilitie or proofe, whereof a prophane wretch, accusing *Apollonius* a godly Christian before the Iudges, vnder *Commodus* the Emperour, which accusation proving false and forged, the catife had his legges so serued, that he could neuer after daunce the morrise handsomely: *Euseb. lib. 5. cap. 21. Niceph: lib. 4. cap. 26.*

One *Fenning*, accused one *Iohn Cowper* for anger he would not sell him two goodly bullockes, that he liked, that hee should speake words against Queene *Mary*, for the which the

poore man was condemned to be hanged, drawne, and quartered at *Berie* in *Suffolke*: brought thereunto by the wretches falſe acculation, and *White* and *Greenewood* falſe witneſſes, his goods were alſo taken from his poore wife and 9 children. One of theſe wretches died fearefully his guttes falling out of his belly, and the other were left to Gods fearefull iudgement. *Theatr lib. 2. cap. 44.*

I might ſpeake of *Euſtathius* Biſhop of *Antioch*, who was falſly accuſed by a ſtrumpet, to get her with child, as ſhe in ſickneſſe confeſſed: and alſo of good *Athanaſius*, who likewiſe was accuſed by vile heretickes for rape and murder, all which was proued enuious and falſe: Alſo, of diuers others ſuch like, all which God brought to ſhame and confuſion. *Phil. Melanchthon. lib. 3.* But here I will end this matter, and chapter, hoping good men will be inſtructed by this, and the premiſſes, to puniſh vice, &c.

CHAP. XXVII.

That all ſuperiors, potentates, Emperours, Kings and Princes, are bound to ſee into the affaires of their dominions, and not to neglect the ſame.

KIngs are ſo called, of gouerning, and not of reigning onely; and not onely ſo, but they are commended or diſcommended in the word of God, as they gouerne well or ill. If we will take paines to reade the holy bookes of the Kings and Chronicles of Iſrael and Iuda, we ſhall heare of the proſperitie of the one, and the miſerable downefall of the other. It is very well worthy of obſeruation, that *Salomon* the wiſeſt King that euer reigned, prayed God to giue him abilitie to go in and out before the people, that is, to gouerne them according to his word. 1. Kin. 3. 5, 6, 7, 8, 9, 10. 2. Chro. 16. 6, 7, 8, 9, 10, 11. Then, if mightie Kings haue not their places to do what they liſt, but what God hath appointed, that is, to rule the people, and to gouerne them according to his word; what will be ſaid (one day) to inferiour magiſtrates, that

that haue Gods commandement, the Princes charge, and their owne solemne oath, to binde them to doe their dutie, wherein most are negligent and careleſſe, and too full of partialitie: and as for reſtraining of vices, and ſeeing the holy Sabboth kept, according to Gods commandement and his Maieſties proclamation, not one of many hath any regard thereunto, but rather account them Puritans and Preciſians that vrge them that way. Let vs therefore heare how ſtrictly God binds them vnto the diſcharge of their dutie, for the which reade theſe places, which I onely quote, to giue you occaſion to reade the text it ſelfe, which many doe fearefully neglect. Deut. 17. 18 19. 20. Iob. 1. 8. Prouer. 8. 15. 16. 17. & 20 7. 8. & 31. 3. 4. 5. 8. 9. Iob 29. 11. 12. 13. 14. 15, &c. Rom. 13. 1. 2. to 7. 1. Tim. 2. 1. 2 3. 4. It was ſaid of *Agamemnon*, that the ſcepter and law was giuen to him of God, to doe right to euery man *Homer.*

The Queene of *Carthage* is ſaid to ſit in the middeſt of her people; as if nothing beſeemed a Prince better, then to rule, gouerne and heare cauſes. *Virgil.* It is ſaid, that equitie and iuſtice ſhould alwayes accompanie Princes and Magiſtrates, euen as their owne ſhadowes, and neuer be from their elbow, that they may be knowne thereby to be of Gods chuſing, and not of their owne, nor by their owne meanes. Therefore it was that *AEacus*, *Mynos*, and *Radamanthus* the firſt king of *Grecia*, were ſo renowned in ancient time for their vprightneſſe and iuſtice in the Commonwealth. *Theatr. lib. 2. cap. 45.*

It is worth the hearing, that great *Alexander*, though much buſied in warre, yet would he not neglect iuſtice, but would ſit in iudgement and heare cauſes of weight, and alſo would ſtop one eare for the defendant, as with the other he hearkned to the plaintiffe. *Plutarch.* The Romane Emperors being mightie Princes, and troubled with warre continually, had great regard to heare cauſes and decide matters in controuerſie, as mightie *Iulius Caſar* who is recorded for one, and *Auguſtus Ceſar* is commended for another. *Sueton.* Worthy is the ſtorie of an old woman, who complained to

the Emperour *Adrian* of ſome wrongs done vnto her; who anſwered her, he was not at leiſure to heare her cauſe: to whom ſhe anſwered boldly and plainly, that then he ought not to be at leiſure to be her Emperour: which bold ſpeech touched the Emperour ſo neare the quicke, that he did not onely preſently right that womans wrong, but alſo euer after was more diligent to heare his ſubiects cauſes. *Fulgoſ lib. 6. cap. 2.*

King *Lewes* ſonne to *Charlemaine* of Fraunce, would ſit 3 dayes in the weeke to heare cauſes and complaints. *Lewis*, ſirnamed the holy, a little before his death, gaue charge to his ſonne to doe the like: *Theat. lib: 2: cap: 45.*

We may read of Gods fearefull iudgments vpon ſuch Rulers, as haue bin careleſſe to execute iuſtice vpon malefactors and firſt of *Tatius*, fellow King of *Rome*, with *Romulus*, who omitting to puniſh certaine robbers and murderers was by the parties offended, ſlaine as he was ſacrificing to his Gods: *Plutar.*

The Princes electors, depoſed *Venceſſaus* the Emperour, for his drowſines and careleſnes to execute iuſtice, and to looke to the eſtate of the common wealth: *Paul: Annil.*

Childericke, King of *Fraunce*, was greatly contemned and condemned for hauing no care, nor regard of the affaires of the common wealth, but liued idle and ſlothfull, not medling at all in the neceſſary occaſions of the common wealth, and duties of the Kingdome, but disburdened himſelfe, to whom it ſpeciallie belonged, laid the weight thereof vpon his Leiuetenant generall *Pepin*, by whom he was worthyly depoſed, and mewed vp in a Cloiſter of religion, where he might haue eaſe and idleneſſe, his belly full: *Paul: Annil.*

Lewes called S. *Lewes*, King of *Fraunce* pardons a malefactor, but after better deliberation, reuoked the ſame, ſaying he would pardon none, but whom the law pardoned, it was charitie (ſaid he) to puniſh wickednes and ſinne, and not to puniſh faultes was as much as to commit them, *Nich: Gil.*

That all Princes and Magiſtrates and officers whatſoeuer, are ſtrictly bound, ſeuerely to puniſh wicked offenders

againſt

againſt the law of God and the lawes of kingdomes: read theſe places of holy ſcripture: *Exod:21:14:23:24:25:26: deut.* 19:11:12.16:17:18:19:20:21. 1:*King:*2:1:2:3.to:10pr. 17. 15.and 24.24.25. *Eſay.* 5:13:24:25.

Thus we haue heard many ſinners and ſinnes named, and the fearefull iudgment of God vpon ſuch, as alſo vpō ſuch (in authoritie) that ſhould puniſh the ſame, and haue not: yea and vpon all maintainers of ſinne and ſinners, yet there remaineth a greater puniſhment thē any (as yet) ſpoken of, for the wicked, and that is eternall torments in hell fier, after this life, which is moſt greuious and intollerable. God graunt all men in authoritie to haue care and conſcience to doe their duties for the ſuppreſſion of wickednes and vice, and maintenance of vertue. And ſo, I end the whole abridgement, with humble thankes vnto our good God, that hath aſſiſted mee, to finiſh this poore labour, whereof, there will be a very good vſe, for Magiſtrats, if it may be regarded. *All glory, to the eternall Trinity.*

FINIS.

the Emperour *Adrian* of some wrongs done vnto her; who answered her, he was not at leisure to heare her cause: to whom she answered boldly and plainly, that then he ought not to be at leisure to be her Emperour: which bold speech touched the Emperour so neare the quicke, that he did not onely presently right that woman's wrong, but also euer after was more diligent to heare his subiects causes. *Fulgo. lib. 6. cap. 2.*

King *Lewes* sonne to *Charlemaine* of Fraunce, would sit 3 dayes in the weeke to heare causes and complaints. *Lewis*, sirnamed the holy, a little before his death, gaue charge to his sonne to doe the like: *Theat. lib: 2. cap: 45.*

We may read of Gods fearefull iudgments vpon such Rulers, as haue bin carelesse to execute iustice vpon malefactors and first of *Tatius*, fellow King of *Rome*, with *Romulus*, who omitting to punish certaine robbers and murderers was by the parties offended, staine as he was sacrificing to his Gods: *Plutar.*

The Princes electors deposed *Vencessaus* the Emperour, for his drowsines and carelesnes to execute iustice, and to looke to the estate of the common wealth: *Paul: Annil.*

Childericke, King of *Fraunce*, was greatly contemned and condemned for hauing no care, nor regard of the affaires of the common wealth but liued idle and slothfull, not medling at all in the necessary occasions of the common wealth, and duties of the Kingdome, but disburdened himselfe, to whom it speciallie belonged, laid the weight thereof vpon his Leiuetenant generall *Pepin*, by whom he was worthyly deposed, and mewed vp in a Cloister of religion, where he might haue ease and idlenesse, his belly full: *Paul: Annil.*

Lewes called S. *Lewes*, King of *Fraunce* pardons a malefactor, but after better deliberation reuoked the same, saying he would pardon none, but whom the law pardoned, it was charitie (said he) to punish wickednes and sinne, and not to punish faultes was as much as to commit them, *Nich: Gil.*

That all Princes and Magistrates and officers whatsoeuer, are strictly bound, seuerely to punish wicked offenders against

againſt the law of God and the lawes of kingdomes: read theſe places of holy ſcripture: *Exod:21:14 23:24:25:26: deut.* 19:11:12.16:17:18:19:20:21. 1:*King*:2:1:2:3.to:1opr. 17. 15.and 24.24.25. *Eſay.* 5:13:24:25.

Thus we haue heard many ſinners and ſinnes named, and the fearefull iudgment of God vpon ſuch, as alſo vpō ſuch (in authoritie) that ſhould puniſh the ſame, and haue not: yea and vpon all maintainers of ſinne and ſinners, yet there remaineth a greater puniſhment thē any (as yet) ſpoken of, for the wicked, and that is eternall torments in hell fier, after this life, which is moſt greuious and intollerable. God graunt all men in authoritie to haue care and conſcience to doe their duties for the ſuppreſſion of wickednes and vice, and maintenance of vertue. And ſo, I end the whole abridgement, with humble thankes vnto our good God, that hath aſſiſted mee, to finiſh this poore labour, whereof, there will be a very good vſe, for Magiſtrats, if it may be regarded. *All glory, to the eternall Trinity.*

FINIS.